MULTICULTURAL CHRISTIAN EDUCATION:

EMERGING OPPORTUNITIES FOR THE CHURCH

A Professional Project

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In Partial Fulfillment

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Doctor of Ministry

by

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ABSTRACT

Multicultural Christian Education:

Emerging Opportunities for the Church

by

Linda Lee Pickens-Jones

The multiracial, multicultural communities of the major
cities of the United States provide a challenge and
opportunity for the church and the Christian education
process. The central focus of this work is to seek
paradigms for Christian education in a rapidly changing
context. Christian education is approached as a process
which leads persons to wholeness through their faith
encounter with the redeeming love of Jesus Christ.

In Chapter 1 the context of multicultural community is
established, with specific reference to the dynamics of
diversity in Los Angeles, California. Issues of the local
church in relationship to diversity are discussed. Several
perspectives on the intent and content of multicultural
education are explored. In Chapter 2 the work of a variety
of Christian educators in discussing multiethnic,
multicultural and ethnic specific education is presented.
The development of multicultural education in community
context is described. In Chapter 3 the
multicultural/multiethnic theory of James Banks is
comprehensively developed, and then reflected on in
relationship to the Christian community. Chapter 4 presents
theological concepts as points of dialogue with Christian

education, exploring the ways in which theology is informed by and contributes to multicultural educational issues. Developing local theology is introduced as a method useful to multicultural Christian education. Chapter 5 is the presentation of a local church educational program, designed to be multicultural in all dimensions of school life. A description of the program provides a commentary and critique. Chapter 6 addresses the integration of theory and practice, while defining issues and tasks for multicultural Christian education. Some implications and proposals are made, in light of the previous discussions and study.

Multicultural community is seen as hope and promise for the church, as an illustration of God's community in relationship. Concepts are explored which express diversity as reflective of the nature of God; which seek human dignity; and affirm the worth of all persons as created by God. Some insights are provided for local churches, mono- or multicultural, which are raising theological and sociological questions about their relationship to the rest of humanity.

ACKNOWLEDGMENTS

This work is only possible because of the care, love and commitment of many people.

I am especially thankful for the people of Wilshire United Methodist Church in Los Angeles, who struggle daily with the hope of living as a community of God which reflects the diversity of God's creation.

With honor and deep respect I thank my professor, mentor, and friend, Dr. Mary Elizabeth Moore, whose "teaching from the heart" has been empowering to me and to so many others.

My deepest thanks I give to my husband and partner, Alan, for his cross-cultural ways of living, and for the many ways he believes in me; and to my children, Emily and Daniel, for the gift of time they have given me as I spent many hours "in my office."

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CHAPTER 1

Introduction and Context for

Multicultural Christian Education

The intent of this project is to explore the topic of multicultural education in a Christian context. The need is addressed for an understanding in the Christian community of the multicultural nature of contemporary North America, and the impact of this diversity on theological understanding and faith experience. Through theory and practical example, multicultural education is presented as central to the understanding, design, content, learning and teaching experience within the education of the church. The work explores definitions of multicultural education, particularly through the work of James A. Banks; presents a variety of theological positions which undergird multicultural education; describes a model of multicultural education in a particular church context; and develops directions for multicultural education in the future.

The definition of multicultural education is complex. The project seeks to present, discuss and utilize a variety of concepts, clarifying the distinguishing characteristics of the approaches. The term multicultural, as used in this work, acknowledges a diversity of racial and ethnic traditions, gender, class and physical differences in a community and affirms this diversity. Multicultural education is understood as actively seeking to:

1. acknowledge diversity;

2. affirm diversity;

3. provide learning about the strengths of each part of the diverse community;

4. enable learners to appreciate their own cultures; and

5. enable learners to appreciate and function in part out of other cultural perspectives.

The project follows the work of James A. Banks in focusing on the issues of multiethnic education. Multiethnic is a term which refers to diverse racial and ethnic groups relating in a community. Other aspects of multicultural diversity are very important, and are implied in the presentation of materials. However, ethnicity and racial issues are a critical dimension of contemporary America and must be thoroughly addressed.

A contemporary context for the dialogue on multicultural education in the church is set in Southern California. A sociological description of Los Angeles as a multicultural community is presented, along with anecdotal information, as illustrative of the issues involved in multicultural education in the church and community.

All education takes place within a personal, social, historical context. People are interested in and use information in a variety of manners, depending on many factors: one's own personal history (family, relationships,

inherited and learned abilities); where one lives (country, community, neighborhood); what the wider society teaches a persons about his/her identity, appropriate roles and relationships, social status, general cultural rules; and what their own particular circumstance requires, in addition to a myriad of other influences. The work of multicultural education addresses the circumstance of persons who are relating in varied ways to an increasingly culturally diverse community.

Limitations of the Study

The scope of the subject, multicultural Christian education, is very broad. The work does not intend to convince people of the need for multicultural Christian education, but instead is an attempt to find theories, models, methods and inspirations for carrying out multicultural education in the Christian community. The exploration of multicultural religious education in the context of diverse religious communities is not undertaken in this work, although education among, about and within different religions is a very important part of the field of multicultural education.[1]

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[1] Work of the World Council of Churches has provided insight in this area, as in Martin Palmer, What Should We Teach?: Christians and Education in a Pluralist World (Geneva: WCC Publ., 1991). The dialogue in Great Britain is predominately in cross-cultural religious education, as in V. Alan McClelland, ed., Christian Education in a Pluralist Society (London: Routledge, 1988). Another work of importance is S. Wesley Ariarajah, The Bible and People of Other Faiths (Maryknoll, N.Y.: Orbis Books, 1990).

No attempt is made to provide an ethical analysis of the multicultural community, nor is there an extensive exploration around the failed opportunities for multicultural community to occur. The assumption of this work is that multicultural community exists and is struggling to succeed, and that the church must address this reality in appropriate, reflective and creative ways. The work of Christian education is significant for this dialogue. Individual and systemic responses to the opportunity for multicultural community are provided.

The Context of Los Angeles as a Setting

for Multicultural Education

This study of multicultural education needs to begin with a story, or perhaps with what might be called a word painting. The concepts and analysis presented in the remainder of this work can appropriately be seen in the context, or the "scenery," of the following word painting, which occurs in a local church in the city of Los Angeles, California, in the last decade of the twentieth century.

The time is 10:00 a.m. and preparations are under way for the third worship service of the day at a large downtown Protestant church in Los Angeles. This is the second English language service; an early morning English service was attended by Korean 1.5 generation young adults.

The wood doors to the sanctuary stand open and

through one door a family of five enters; they are dressed in traditional Nigerian flowing robes and rich cloth. The next to arrive is a young couple, carrying their baby. She, from Madras, is dressed in sari and he, in a casual suit, is the son of missionaries, born in India. Then a single mother, tall and blond, ushers her two preschool daughters through the door, and they walk to the front of the church to sit with many of the children and parents. Another couple, both lawyers, arrive with their newborn baby, who has her father's brown skin and her mother's blond hair. Two children enter, and go to the pews. Their mother will attend the Korean language service later in the day. A disheveled young man enters the side door and sits in the back; he will need food at the end of the worship time. A group of children arrive with their Belizean aunt, the Sunday School Superintendent. Another African-American woman, an opera singer, arrives with three neighbor children, one hyperactive from the effect of drugs in utero. Two older women, European-American, arrive slowly through the door, having just attended Sunday School class, taught by a church leader, an openly gay man in his early 40s.

Already in the church are a number of individuals and families whose first language is Spanish. The service will be in two languages this day, and is

called a "Mariachi Mass." The bulletin is printed in
both Spanish and English. The older white women,
surprised to see the pew they usually occupy already
filled, sit several rows back from their regular seat.
As the service begins, the pastors (African-American,
British, and Mexican-American), process with the
choirs, who are singing in both Spanish and English.

Such is the context for the work of multicultural
Christian education. What are the needs of the persons who
enter the church just described? What experience do they
have daily relating across cultures? What happens to these
persons who call themselves members of the same local church
as they gather to study and be in worship on Sunday morning?
How can the educators and the theologians of the church
listen to them, enable their voices to be heard, and respond
in dialogue as part of the faithful community?

This church is part of the community of Los Angeles.
How does this church compare to the rest of the city? In
1990 the population of Los Angeles County was 41 percent
White, 10 percent Asian/Pacific, 10.5 percent Black and 38
percent Hispanic.[2] Los Angeles is "the second largest
Mexican, Armenian, Korean, Filipino, Salvadoran and
Guatemalan city in the world, the third largest Canadian
city, and has the largest Japanese, Iranian, Cambodian and

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[2] As reported by Dr. Eugene Mornell, Executive
Director, Los Angeles County on Human Relations, at the
Religious Leaders Summit, Los Angeles, March 25, 1993.

Gypsy communities in the United States, as well as more Samoans than American Samoa."[3] If Los Angeles were a reservation, it would be the largest in population outside of the Navajo Nation Reservation.[4]

The complexity and diversity of Los Angeles has long been acknowledged, but rarely been addressed. Only since May of 1992, following the verdicts in the police beating of Rodney King, and the ensuing uprising, has the public forum begun to seek to define appropriate ways to work with multicultural issues. The Los Angeles Times, in numerous issues from April through December 1992, addressed a variety of concerns related to the multicultural community. In November 1992 a four-part series of inserts was published, entitled Understanding the Riots: 6 Months Later. The first section of the series, "Separate Lives: Dealing with Race in L.A.," presents the complexity of the Los Angeles community and people. Through interviews and surveys the Los Angeles Times is able to reflect a broad diversity of perceptions held by L.A. residents about the racial diversity of their city, and points to a variety of systems which they use to respond to the cultural complexity of the city.

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[3] Zena Pearlstone, Ethnic L.A. (Beverly Hills: Hillcrest Press, 1990), 27.

[4] Conversation with Rev. Marvin Abrams, a member of the Seneca nation and pastor of the Native American United Methodist Church in Norwalk, Calif., November 1992 and March 1993. Statistics are based both on 1980 census data and the analysis of this data by the Native American community.

The _Los Angeles Times_ portrays Los Angeles as a city trying to discover what it means to be multicultural.

> Until six months ago, Los Angeles was celebrated as a multicultural community that worked. Once rioting seared the city, Los Angeles became an international emblem of racial intolerance and friction. Residents know that neither image tells the whole story. This section explores the complex dynamics of life in a multi-cultural city, a place where getting along is a daily challenge.[5]

In a poll conducted by the _Los Angeles Times_, nearly one-third of Los Angeles residents stated that they believe ethnic minorities can make more progress by strengthening their own communities than by trying to build coalitions with other ethnic groups. One African-American interviewee stated:

> We have to create our own support. Then we can say, "I don't care if you like me. But you will--_you will_--respect me. Because I have my own power base, my own schools, my own banks and my own professionals."[6]

In some ways this statement is an affirmation of a reality that already exists in Los Angeles: of separation in schooling, business, and housing as a daily reality. What differs is the pronouncement that this separation is good and necessary for the advancement of ethnic communities. Similarly, Angela Oh, president-elect of the Los Angeles Korean American Bar Association, says that "until people of all ethnicities play significant roles in their own

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[5] "Separate Lives: Dealing with Race in L.A.," in _Understanding the Riots: 6 Months Later_, _Los Angeles Times_, 16 Nov. 1992, special sec., JJ1.

[6] Ibid., JJ2.

betterment, little will change."[7] She points, however, to

the direction of an inclusive society, invigorated by new

approaches and perspectives. Oh says,

> It is time to think of broadening. It's going to
> require taking a few risks ... to look for and include
> people who don't think just like you and don't look
> just like you and don't act just like you.[8]

It is important to identify here several categories of

thinking about multicultural relationships and community.

On the one hand there is a system of belief that identifies

the act of relating as a challenge to daily existence, while

another belief system names the diversity as being

invigorating and broadening. Secondly, in one system

multicultural society is defined as separate and unique

cultures which withdraw for identity building and

empowerment. Conversely, multicultural is defined as taking

risks, expanding one's own way of doing things, and

including persons who have different modes of thinking and

doing.

A process of understanding and claiming self identity

within the white community is named by one interviewee:

> Before significant change can occur Anglos must become
> more aware of how they individually benefit from a
> system of power and authority that privileges the
> regardless of their education, income or where they

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[7] "Separate Lives," JJ3.

[8] Ibid.

live. The first step is recognition.[9]

In a <u>Los Angeles Times</u> survey conducted for the
November 1992 special series, Los Angeles city
residents were asked "How often do you visit or travel on
local streets through South Los Angeles or South Central
or Watts?" More than one-half (52 percent) of Anglo persons
indicated they never traveled through these communities or
did so no more than once per year.[10] This statistic may
be a reflection of division and lack of interaction between
communities, and an indicator of the kind of difficulty
facing Los Angeles as a multiracial city. In a previous
poll conducted by the <u>Los Angeles Times</u> in May 1992 (soon
after the uprising in Los Angeles), almost one-third (32
percent) of Anglos studied indicated that "the feelings of
most people in their neighborhood were sympathetic/open
toward those of other races and ethnic groups." The <u>Los
Angeles Times</u> survey conducted in November shows that only
21 percent now estimated that their neighbors were
sympathetic or open to other races and ethnic groups, an 11
percent drop in openness. These changes in attitude are
also striking for other communities. The black community
dropped from 48 percent to 25 percent, and only 16 percent

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[9] "Separate Lives," JJ3. Statement by Manning Marable,
professor of history at the University of Colorado and
researcher with the Center for the Study of Ethnicity and
Race in America.

[10] Ibid.

of Latinos (from 34 percent) now thought their neighbors were open to other racial groups. Anglos indicated that now 69 percent of persons in their communities were either resentful/closed (34 percent) or indifferent (35 percent) to other racial groups. Similarly, 70 percent of the black community, 79 percent of the Latino community and 70 percent of the Asian community perceived their communities as closed or indifferent.[11]

These figures speak to a high degree of distrust and alienation among many communities throughout Los Angeles and imply a felt need for separation. This is the reality in which the issue of multicultural education is addressed. These are the communities in which the church exists.

Multicultural and Multiethnic Concepts in Education:

An Introduction

James A. Banks, a theorist and practitioner of multicultural education, asserts that a "key goal of multiethnic curriculum is to provide students with cultural and ethnic alternatives and to reduce ethnic encapsulation." He continues, "Individuals who only know, participate in, and see the world from their unique cultural and ethnic perspectives are denied important parts of the human experience and are culturally and ethnically

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[11] "Separate Lives," JJ3.

encapsulated."[12]

The concepts of alternatives and encapsulation, basic to understanding multicultural issues, might be explained by a personal anecdote. Our 5 year old son, Daniel, began kindergarten at the local public school. On the first day of school the parents and children gathered and consoled one another as the children entered the "public arena" for the first time. The thirty children in the class included Daniel (a British American), a Polish girl, an Hispanic boy, a boy from Indonesia, a boy of African-American and European-American heritage, and a boy of European-American parents. The remainder of the children were Korean-American, of Korean born parents, for whom English was a second language. I stood talking with one mother, who was Korean, who said "I didn't realize so many children would be Korean." I responded, "Yes, it's very good!" She replied, "It may be good for your son, but not for mine. He's always with Korean children and needs to learn English!"

In the public school yard of Los Angeles I experienced my concern that my child should experience diversity, so that his cultural foundation might be expanded, and he not function from a damaging ethnocentrism. Another mother encountered her similar concern for her son's expansion of

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[12] James A. Banks, "The Multiethnic Curriculum: Goals and Characteristics," in Education in the 80's: Multiethnic Education, ed. James A. Banks (Washington, D.C.: National Education Assoc., 1981), 105.

his cultural point of reference, yet sought this broadened
cultural experience for a different set of reasons. She was
particularly concerned for the accomplishment of language
acquisition. Her son's encounter with other cultures
(i.e., English speaking ones) was critical for the family
for the specific reasons of survival and economics.

These are examples of some of the expectations of, and
pressures on, multicultural education. It is critical to
realize that the reasons for multicultural education will
vary from one community to another, based on such things as
language issues, membership in the macro or micro culture,
family expectations, family economic realities, and so
forth.

The term multicultural is used in a variety of ways in
the literature, ranging from "normal human experience" to
"comfortable and effective communication ... involving
groups of people of diverse cultural background," in which
individual cultural identity is maintained.[13]

These concepts stand in stark contrast to the
traditional American approach to the diversity of the
nation. The traditional approach to diversity has made use
of the image of "the melting pot," and worked from a theory
of assimilation, which functionally blurs the ethnicity of

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[13] The concepts of a variety of theorists are discussed
by Donna M. Gollnick and Philip C. Chinn, in their book
Multicultural Education in a Pluralistic Society, 3rd ed.
(New York: Macmillan Publishing, 1990), 17.

persons, resulting in a false image of commonality. The false premises of the melting pot system have become increasingly clear in the last several decades. The commonality which all persons have been expected to follow has been an Anglo/European identity. A common identity which obliterates ethnic/cultural heritage has long been experienced as unsuitable within many ethnic communities who personally know the social-psychological damage caused by the loss of identity. The limits of the system are beginning to be understood by some within the European-American community who have traditionally been supporters of melting pot theories.[14]

The multicultural image also contrasts with systems of cultural plurality, which seek to minimize contact across cultural groups "while cooperating with other groups and individuals in the secondary relations areas of political action, economic life, and civic responsibility."[15] Multicultural education can also be confused with ethnic studies. For instance, a curriculum which incorporates the study of African-American biographies might be cited as multicultural. The biographies of leading African-Americans are indeed an important part of the content of multicultural education curriculum, but function as part of a dialogue among cultures. Multicultural education reflects diversity

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[14] Gollnick and Chinn, 18-19.

[15] Ibid., 20.

and creates new foundations for education which no longer are dependent on European-American concepts. Multicultural education is not so much the study <u>about</u> specific cultural/ethnic groups, but it is education that makes use of the richness of culture and tradition in many varieties of cultural/ethnic groups, as part of a holistic educational process.

Donna Gollnick and Philip Chinn have done significant work in the field of multicultural education, which they define as

> a means for positively using cultural diversity in the total learning process. A critical element is the incorporation of issues and strategies related to membership in different microcultures, especially race, gender, and class.[16]

Their goals for multicultural education are far-reaching:

> (1) To promote the strength and value of cultural diversity
> (2) To promote human rights and respect for those who are different from ourselves
> (3) To acquire a knowledge of the historical and social realities of U.S. society in order to understand racism, sexism, and poverty
> (4) To support alternative life choices for people
> (5) To promote social justice and equality for all people
>
> (6) To promote equity in the distribution of power and income among groups.[17]

The system of the schools is the focus of a formative theorist of multicultural education, James A. Banks. Banks asserts that all education in the future must embrace the

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[16] Gollnick and Chinn, 272.

[17] Ibid., 272-73.

concepts of multicultural education. The structure of the
school, in all of its dimensions, should addressed so that
the profound changes envisioned by multicultural education
can be brought to the educational system.[18]

Carlos E. Cortes broadens the base for multicultural
education in his discussion of the concept of societal
curriculum.[19] He identifies curriculum as interactions
which occur within the family, neighborhood, church, peer
group, mass media, and other arenas. Cortes believes that
much of this education concerns ethnicity, and can be an
effective source of information and method in the
establishment of more formal multicultural curriculum. That
is, concepts of identity, and relationships with persons
common to or different from oneself, are developed and
clarified in the neighborhood and in the family. The
positive and negative ways this occurs are helpful as
examples for the development of curriculum which seeks to
address the multicultural community. Persons come to formal
education with many attitudes and systems of belief which
affect their ability to learn and to change. This
acknowledgement of informal curriculum by Cortes includes

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[18] Banks, "Multiethnic Curriculum," 23. The
educational theory of James A. Banks will be more fully
developed in a subsequent chapter.

[19] Carlos E. Cortes, "The Societal Curriculum:
Implications for Multiethnic Education," in Education in the
80's: Multiethnic Education, ed. James A. Banks (Washington,
D.C.: National Education Assoc., 1981), 24.

the church as an important locale, already educating persons
in their ethnicity and in multicultural relationships. It
is a significant insight which needs to be taken seriously
by Christian educators.

Multicultural education has often developed in
situations where persons of "minority groups" have put
pressure on educational and other systems to provide
material which fairly and adequately represents the concerns
and issues of a particular community. One response to this
reconceptualizing of curriculum has been the dismissal of
multicultural education by European-Americans as relevant
only to persons outside of their own community. Therefore,
when curriculum with a wider source of reference than the
white community is presented, it is often viewed as
alternative information, not central to the educational
process. An important contrast to this perception is the
work done by a school system in the state of Washington, in
a predominately monoethnic white community. Recognizing the
cultural encapsulation of the community, the school staff

> felt compelled to offer our students an educational
> experience which would prepare them for the realities
> of a pluralistic world. We simply could no longer
> afford to perpetuate an Anglo-centric perspective on
> U.S. and world history, and an Anglo-dominated notion
> of what it means to be a human being in the twentieth
> century.[20]

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[20] Gary R. Howard, "Multiethnic Education in
Monocultural Schools," in Education in the 80's: Multiethnic
Education, ed. James A. Banks (Washington, D.C.: National
Education Assoc., 1981), 117.

The curriculum was developed in four progressive phases, for each grade level. The format begins with the development of human relations skills, moves to processes which bring self-affirmation, then develops cultural self-awareness which leads to content which focuses on multicultural awareness and, finally, culminates in a sustained cross-cultural experience.

The development of multicultural educational systems, as expressed in the theories and programs described above, occur because of pressures and realities in the world which call for a change in the way the majority population in North American society chooses to perceive social reality. For many persons in education the perception is growing that it is in the best interest of the citizens of the U.S. to educate children and youth in a more global context. James Banks is committed to "education for survival in a multicultural world," and believes

> Helping students to acquire the competencies and commitments to participate in effective civic action to create equitable national societies is the most important goal for multicultural/global education in the twenty-first century.[21]

Searching for a Vision of Multicultural Community

The previously described interpretations and methods of multicultural education are informative, for they provide a foundation for exploring the concept of multicultural

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[21] James A. Banks, "Education for Survival in a Multicultural World," Social Studies and the Young Learner 1, no. 4 (Mar./Apr. 1989): 4.

education in the field of Christian education. The question

now needs to be asked: In what way can multicultural

Christian education make an impact on a divided and

frightened community of the world's people? What can be

said to the people who walk through the church doors on a

Sunday morning? What do these people have to say to the

wider community, and to the global church?

The intent of this work is to point toward a new

reality in the church, which will value and develop new

perspectives on cultural diversity, in which "cultural

relativity becomes a resource to religious education rather

than a problem to overcome."[22]

Charles Foster summarizes the vision for multicultural

education eloquently:

> We live ... in a culturally pluralistic society. The
> civil rights movement lifted that fact into our
> consciousness. This awareness involves a major shift
> in the approaches of both majority and minority
> cultures toward each other in educational settings. It
> begins with the assumption of the potential for
> mutuality in cultural interaction. Hence in any
> multicultural educational activity or structure, the
> primary context for teaching and learning may well
> occur at the points of cultural contact or in the
> intentional mutuality across cultural perspectives....
> A primary context for the religious education of
> persons in multicultural contexts occurs not in the
> isolation of their cultural experience in teaching

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[22] Charles R. Foster critiques past cross cultural
relationships in the church and in Christian education
structures, and points toward a significant multicultural
reality in the church. See Foster, "Imperialism in the
Religious Education of Minorities," Religious Education 86,
no. 1 (Winter 1991): 145.

learning activities or in the imposition of one
cultural perspective over another, but at the
intersection of their encounters with each other.[23]

The intersection of persons walking through the large
wooden doors of the church in Los Angeles (presented at the
beginning of the chapter) is a reality. The search
undertaken here is to discover how these encounters might
reflect a vision of God's glory in community. The work
which follows seeks to respond to a vision of wholeness in
God's community that can be lived out in this Los Angeles
church. The theological, practical, and educational
dialogues presented here are meant to stir this vision of
wholeness in all of God's worshipping, learning communities.

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[23] Foster, "Imperialism in the Religious Education of
Minorities," 155.

CHAPTER 2

Addressing Multicultural Issues in Christian Education

> When the day of Pentecost had come, they were all
> together in one place. And suddenly from heaven there
> came a sound like the rush of a violent wind, and it
> filled the entire house where they were sitting.
> Divided tongues, as of fire, appeared among them and a
> tongue rested on each of them. All of them were filled
> with the Holy Spirit and began to speak in other
> languages, as the Spirit gave them ability. Now there
> were devout Jews from every nation under heaven living
> in Jerusalem. And at this sound the crowd gathered and
> was bewildered, because each one heard them speaking in
> the native language of each. (Acts 2:1-6 NRSV)

A vision for the multicultural nature of the church is

pictured clearly in the scriptural description of the birth

of the early church, when its pluralistic identity is

realized and celebrated. Each person gathered from around

the world, heard the Gospel in her/his own particular

language, yet stood together in community, in relationship,

with a commonality of religious experience and vision.

The image of the One Church, created by the Holy Spirit

in diversity, provides an interesting context for the

question posed by Marina Herrera, an educator long committed

to multicultural education.

> What would religious education look like if we gave up
> trying to use religion as a tool of inculturation
> [sic], but saw in it the potential for individual,
> societal, and global transformation?[1]

Herrera's question is critical for the study of the field of

multicultural education. Her insight and vision reveal the

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[1] Marina Herrera, "Meeting Cultures at the Well,"
Religious Education 87, no. 2. (Spring 1992): 173.

heart of the cross-cultural dialogue and challenges the church toward new directions. The church community is asked to live in multicultural relationship, which requires welcoming change with open arms, and living with a profound respect for the diversity of our communities.

Fumitaka Matsuoka grounds the issue theologically by asserting "that life in a pluralistic world is not simply a sociological or political fact, but really a <u>theological decision</u>."[2] His discussion of theological education is appropriate for the broader context being addressed here. Matsuoka says,

> The center of theological education ... is located in the One who extends the hand toward the world to break down the dividing wall of hostility. The usefulness of theological education, then, rests upon its ability to offer the world what it so desperately needs; new ways of relating with each other, new discourses of history, freedom, God, and of life itself. The goal of theological education is cultural mutuality that permeates rather than cultural inclusiveness as mere acceptance of diversity.[3]

These scriptural, educational and theological visions and challenges raise ancient questions about the nature of the church:

-What happens when cultures and traditions meet in the Christian community?

-What forms and expressions of Christian faith manifest themselves in different communities?

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[2] Fumitaka Matsuoka, "Pluralism at Home: Globalization Within North America," <u>Theological Education</u> 1 (1990): 43.

[3] Ibid., 49-50.

-Is Christianity foundationally a multicultural faith tradition?

While the broad dimensions of these questions lie outside the scope of this work, they represent the complex issues concerning culture and faith which undergird the whole subject of multicultural Christian education. The material discussed in this work enters into the long standing discussion within the Christian faith community about what happens at the intersection of faith and culture. This dialogue has reached a critical juncture, and it needs to be addressed to a degree never before dared. The dialogue is critical for the integrity of the church in the contemporary world. It is a task which will change beliefs, structures, systems and customs, as those who have been excluded now join the center of theological reflection, and the so-called universal assumptions now join in with other voices.

The basic task of Christian education is transformed when the cultural mutuality Matsuoka speaks of is embraced. Mutuality implies a weaving-- an interplay of thought, relationship, tradition. Mutuality creates a common bond, based on the complexity of interrelationship, with all human experience acknowledged as significant. Mutuality breaks through individual, regional, and national barriers into a new frame of reference, which Matsuoka calls globalization. This new way of seeing

> calls for a radical reconfiguring of the existing
> order. It is a challenge to the domination and control

of one particular way of educating over others. It is
to know the pain and promise of life in the whole
mosaic of human community.... Globalization ... is
essentially participation in the shaping of a future of
human life whose reality we can only dimly perceive
now, but which we can anticipate with joy, since the
future will be comprised of each distinct hue and color
of the whole human mosaic.[4]

Multicultural Christian Education Is Defined

Within Communities

Why is it important to talk about multicultural

Christian education? In part it is because multicultural

diversity is a reality. In many ways, the church and

Christian educators have not acknowledged that diversity.

Many rich dimensions of human experience have been silent or

been silenced in theological dialogue and in the expression

of faith experience. How then might the church respond to,

and live within, this global, diverse reality? The question

receives diverse answers when addressed within a global

community. Each community comes to the conversation with a

different experience and different need. The question is

therefore answered in complex ways.

The white community, which in the U.S. represents the

majority culture, must begin with the recognition and

acknowledgement that European Americans live within a

diversity of cultures, which bring rich traditions,

perspectives, and attitudes to life and faith. In most

cases, the majority culture has held the power and authority

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[4] Matsuoka, "Pluralism at Home," 38.

for defining Christian faith and church structure in the United States, and indeed around the world.

Marina Herrera calls for a recognition that "we are heirs to a religious and cultural tradition characterized more by its search for power, domination, and destruction than by its ability to care and love for others, especially 'different others.'"[5] This recognition can then lead to new models of relationship for "fruitful intercultural/-racial/-gender exchanges."[6] Herrera bases this model of relationship on the exchange between Jesus and the Samaritan woman at the well. Jesus, in asking the woman for water, acknowledges his need for her for his own well-being. He knows that the well is the domain of women, and does not seek to intrude on this territory. Having respected the woman and acknowledging his need for her, he then directly enters into conversation with her. Herrera describes Jesus as rarely dwelling "on superficialities, focusing instead on the heart of people and what matters most: their dignity and value regardless of external appearances."[7] A model is thus provided for Christian educators, who "like Jesus, move to the heart of the person and her world; the goal is conversation and the transformation of the person's

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[5] Herrera, "Meeting Cultures," 176.

[6] Ibid., 177.

[7] Ibid.

relations to all reality: from matter, to God, to family, to community, to world."[8]

The focus here is on the interdependent quality of communities. Herrera again poses a question:

> How can the society and the church acknowledge that their well-being is dependent on the dignity and preparation of those whom they have for so long considered dispensable, inferior, or unworthy to be counted among the "elect?"[9]

David Ng states that the task of multicultural religious education for "majority" congregations is "to unpack the invisible knapsack of white privilege."[10] The work of religious educators is to help with this unpacking.

Charles R. Foster identifies "four helpful movements for majority congregations as they move toward multiculturalism." These are:

> First, teach for cultural awareness.... Second, affirm each person's cultural heritage. Third, ... teach for appreciation of and respect for other cultures. Fourth, ... teach to participate in the cultures of others.[11]

Racial ethnic church communities have a different set of issues to address in the multicultural context. Fumitaka

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[8] Herrera, "Meeting Cultures," 177.

[9] Ibid., 178.

[10] David Ng, "Impelled Toward Multicultural Religious Education," <u>Religious Education</u> 87, no. 2 (Spring 1992): 198.

[11] Charles R. Foster, "In a Multicultural Society, What Kind of Community Do We Seek Through the Church's Education?," unpublished manuscript, 1990. As quoted in Ng, "Impelled Toward Multicultural Religious Education," 199.

Matsuoka provides insightful directives.

> The experiences of pain and promise in the fringe
> existence of racial-minority people gathered as faith
> community sets the context of Christian education for
> our churches. Christian education serves as an
> enculturating function for people of color in their
> respective communities.[12]

Matsuoka focuses on the Asian American community, pointing
out that issues of marginality can be answered in light of
faith in Jesus Christ, and racism is responded to, not in
relationship to society, but in relationship to faith and
the church.

David Ng addresses religious education tasks in
racial/ethnic and cultural minority congregations. An
initial task is "to assist minority people to name
themselves as full human beings and as people with
experiences, histories, and aspirations that have their own
validity and integrity".[13] A second task "is to identify
relevant themes for study"; a third task "is to stress
process as well as content in religious education" which
respects "the wisdom of the people and allow[s] it to
emerge."[14] Leadership development is another task or
strategy, because "developing leaders is more valuable than

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[12] Fumitaka Matsuoka, "The Church in a Racial-minority
Situation," in Theological Approaches to Christian
Education, eds. Jack L. Seymour and Donald E. Miller
(Nashville: Abingdon Press, 1990), 103.

[13] Ng, "Impelled Toward Multicultural," 196.

[14] Ibid., 197.

developing curricula."[15] Leaders thus trained will

develop curriculum appropriate to the community, arising

from within the community.

Peter Paris, in his work on the black church, talks

about the painful nature of exclusion and exile created by

social prejudice and racism, demonstrated in the history of

the African-American community. This "permanent state of

exile," where there is no place to belong in the broader

society, "necessitates the formation of a substitute

community, and ... that has been one of the major functions

of the black churches."[16] The church has been the center

for moral analysis, based in a theological foundation of

equality of all people before God. The norm in black

Christian tradition has

> fostered opposition to racism that has been both
> vigorous and creative. [The black church] forms
> of action have tended always to be life-
> protecting, life-enabling, life-respecting. In
> short, their opposition to racism has contributed
> to the creation and preservation of community, not
> only among blacks but between blacks and
> whites.[17]

This context creates the content for Christian education in

the black community, especially in worship and preaching.

Paris critiques curriculum materials, including those coming

out of the black church tradition, as failing to be grounded

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[15] Ng, "Impelled Toward Multicultural," 198.

[16] Peter J. Paris, The Social Teaching of the Black Churches (Philadelphia: Fortress Press, 1985), 59.

[17] Ibid., 15.

in the unique faith experience of the black church.[18]

David Ng speaks of the hope "that the practice of multicultural religious education will enable the church to be more of a community."[19] Recognizing the increasing numbers of congregations which are multicultural in makeup, he affirms that they have "taken a giant step toward fulfilling community."[20] These congregations have the task of seeking

> a theology that affirms pluralism and diversity and accepts all people, respecting their differences and encouraging their unique contributions to the common faith.[21]

The implications of the multicultural community on Christian educational method, theory and curriculum needs extensive exploration. Multicultural communities are testing in reality, in day to day practice, out of necessity, a hope and vision of global community. The complexity of multicultural community, in each location and church, needs to be listened to carefully, in order to observe the ways in which relating across cultures is being done and is possible, and to identify where the difficulties dwell. It is important to remember that the separate issues of every cultural/ethnic group, of majority or minority

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[18] Paris, 78.

[19] Ng, "Impelled Toward Multicultural," 201.

[20] Ibid.

[21] Ibid.

contexts, still exist in the multicultural setting. While a monoethnic local church may explore cultural identity in some sense isolated from other communities, the multicultural church is constantly defining specific cultural identity while, at the same time, living in relationship with other cultural groups. Issues of racism, prejudice and all of the complexities of cross-cultural relationship are very immediate in the multicultural community.

The Response of Different Communities
to Multicultural Interaction

As the possibilities for, and dimensions of, multicultural and multiethnic education are discussed, a prior, extremely critical issue needs to be addressed. This issue concerns the way in which cross cultural relating is possible among persons for whom a strong self identity is at risk. That is, to what degree does cross cultural relating inhibit the development of a person's individual ethnic identity? As a white majority culture person, the question has arisen in my own thinking about the degree to which multicultural issues might be predominately a concern of the white community. Therefore, exploring the different dimensions of identity within each racial ethnic community is of primary importance, and needs to precede the task of addressing the second dimension of cross cultural relationships.

A variety of factors are at work in the establishment of identity.[22] The first factor is an individual person's experience and history. For instance, to what degree has a person already experienced cross-cultural relationships? What was the impact of these experiences: negative, positive, constructive, damaging? How much does the person know about her/his own ethnic history? To what degree does the individual function out of that identity or claim that identity?

A second factor is the history and experience of the ethnic community. What is the relationship of the community to the wider society? Is the community long established, newly immigrant, racially ethnic, part of the macro-culture or micro-culture? To what degree has the community developed a strong sense of self-identity? What does the community teach about relationships beyond its own community? What kind of power and influence does the community exercise?

I would theorize that each community has a different focus point for establishing ethnic identity and discovering what it then means to be in relationship with other cultures. These might be a series of reflective questions

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[22] The theories of James A. Banks in multiethnic education have provided a foundation for the development of these factors. Banks understands identity formulation to be a critical aspect of a student's educational process, and ethnic identity as a central focus in multicultural education.

made by individuals and communities as a whole. These may be conscious or unconscious questions made in the process of searching for identity.

For the <u>white community</u> in the United States, which is actually made up of many sub-ethnic cultures, the questions might be:

-What does it mean to me a member of the macro-culture?
-Do I know what my specific ethnic heritage is (or
     are)?
-How do these affect who I am and what I do?
-How do we relate to peoples and cultures we have
     formerly learned only to identify as "other"?
-How do we relate to one another? What does
     community mean?
-What does it mean for our community to be historically
     so isolated from other communities?
-How do I explore what I perceive to be new dimensions
     of my society?
-How much of other cultural heritage have I already
     incorporated without already realizing it?
-How do we learn to share our culture without imposing
     it on others?

Specific questions that other cultural groups might ask themselves will need to be developed in the context of these communities. As an outsider with involvement in a variety of communities, I would pose several potential questions and issues.[23]

For instance, the <u>African-American</u> community struggles with questions such as:

-Who are we as an historical community in the U.S.
-What impact have we made on the wider community?

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[23] These questions need to be tested within the appropriate communities, both for reformulation and for response. A research project is being conducted by the author.

-Who are we, in our own complexity, apart from a
    community who relates to the macro/white
    community?
-What is our relationship to others of African
    heritage: Africans living in the U.S. and the
    continent of Africa, persons from the Caribbean
    and South America?
-How do I relate to other ethnic communities without
    losing my/our ethnic identity, since the community
    has long been trained in assimilation.
-How can I relate cross-culturally in solidarity with
    my own community?

Immigrant communities have some questions in common, as

well as specific formulations of these questions, depending

upon the cultural identity. Many immigrants are focusing on

self-protection and economic, familial, and cultural

survival. Everyone in the new country is "other,"

unfamiliar, and not seen in their diversity, but as a

collectively strange culture. The immigrant community is

busy holding on to who they are in the context of the old

world, which is really home.

Manifestations of being an historical as well as an

immigrant community affect the Korean community.

Generational issues become also a part of the clarification

of ethnic identity. Questions arise such as:

-What does it mean to be Korean in culture, located in
    a multiracial society?
-How do we relate our own experience of oppression
    culturally to the oppression experienced by other
    ethnic groups? Do we identify with this
    oppression as similar to our own?
-Coming out of a basically mono-cultural society, in
    which self-preservation has meant isolation from
    other groups, do we continue with isolation as a
    means of self-preservation?
-How do we relate to the macro-culture, the white
    community, whom we identify as the "Americans."

-What brings cohesiveness in the Korean community?
What are the sources of division in the Korean American community?
-What are the strengths of our Korean culture that we want to instill in our children, and of which we want them to be proud?
-What does it mean to be "American"? Do we lose our children in the "American" culture?
-What does it mean to our children when we see the United States as a white culture?

For many <u>Central American</u> immigrants poverty and political oppression are central realities as they arrive in the U.S. Many families remain emotionally tied to persons in their home of origin, and many families are divided by geography. These persons arrive lacking a financial base or a means of obtaining one. Many individuals are deeply in debt to those who helped them enter this country, and are also financially responsible for persons at home. The division of family causes a disruption in the community in the U.S. In addition, political divisions which exist within the home country and surrounding countries are transferred to the immigrant community in the U.S. Questions arise such as:

-What is my community? To whom and what do I establish my allegiance and with whom do I share my commitments?
-What is my economic source for survival?
-How do I relate with other ethnic communities? Are we in competition for scarce resources?
-Will I ever go home again? What is home for my children? How do we teach them who they are, what their traditions are, when the wider society lumps all Hispanic persons together in one category?
-How do we act in solidarity as a community?

Again, these are hypothetical questions which need to

be tested and further developed in the appropriate

communities. But the issue becomes clear, or perhaps more

complex: a multicultural society consists of many cultural-

ethnic groups, who bring multiple and diverse contributions

to the development, maintenance and growth of that society.

Discussions about multicultural/multiethnic education then

occur within the dimension of these multiple communities.

The Formation of Multicultural Christian Education

In 1985 a conference was held which addressed the issue

of ethnicity in the context of Christian education. A

primary assumption of the conference was contained in its

definition of education:

> Education, including religious education, is
> significantly concerned with identity.
> Consequently the education of the church has to do with
> building up the church as the body of Christ which
> involves the formation of a corporate identity. It
> also has to do with particular cultural expressions of
> that enterprise.[24]

Christian education is challenged in this statement to be

responsive to, respectful of and grounded in the experience

of diverse communities, as a means of building up a common

identity of the Church of Jesus Christ. The common identity

is not uniform, but based in a variety of traditions,

cultures, and expressions of faith heritage. The diversity

of faith experience, expressed through and within culture,

is fundamental to the theory of multicultural Christian

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[24] Charles R. Foster, introduction to Ethnicity in the
Education of the Church, ed. Charles R. Foster (Nashville:
Scarritt Press, 1987), 4.

education.

The task at hand is to discover how to do multicultural Christian education. Both theoreticians and practitioners are struggling with theory, method, content and theology of multicultural education. Lynne Westfield, a pastor of The Riverside Church of New York, notes that scholars

> need data to support and inform their theories [while] practitioners in the field are responding daily to the 'how' question, due simply to the rapid racial and cultural shifts being experienced in our society, our neighborhoods, or congregations.[25]

She envisions a collaborative effort between theoreticians, practitioners and "unorthodox sources" which will enable multicultural education to fully develop.[26]

Mary Elizabeth Moore is helpful in her definition of education as stemming from the root word "educere," which is "to lead out." Education is thus understood to be a dynamic movement, "drawing out truth from within persons and from the environment," or from "historical events or an ancient text."[27] Multicultural education, where theory is developed in tandem with practice, is indeed a drawing out experience, where the richness of heritage and tradition, circumstance and experience provide a wealth of information,

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[25] N. Lynne Westfield, "From Melting Pot to Meaningful Dialogue," <u>Culture Crossings</u> 3, no. 2 (Summer 1992): 3.

[26] Ibid.

[27] Mary Elizabeth Mullino Moore, <u>Teaching from the Heart: Theology and Educational Method</u> (Minneapolis: Fortress Press, 1991), 18.

or "truths" as Moore calls them, to the Christian
experience.

Similarly, Donald Rogers, in his presentation of the
concept of the inductive development of theory, points to
the community as the source of principles for the practice
of education. He says "theory must arise out of the context
in which it will be implemented and must reflect the minds
and hopes and experience of the people who will do the
implementation."[28] He points to the "complexity and
diversity of the urban church," whose "diversity shapes the
development of theory."[29]

Multicultural Curriculum in the Church

A diverse church, with diverse traditions, presents a
complex, challenging and exciting circumstance for the task
of developing educational curriculum. The development of a
curriculum which is completely multicultural, in the sense
that it presents every community's issues and perspectives,
is highly unlikely to be accomplished. But perhaps this is
not the goal of multicultural Christian education after all.
Diversity by nature is not containable, and the church needs
not to attempt to package up and contain its response to
diversity. The very point of multicultural community is
that it is a dynamic, changing community, in which the

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[28] Donald B. Rogers, "From Setting to Theory:
Principles of Urban Church Education," Religious Education
84, no. 2 (Spring 1989): 249.

[29] Ibid., 252.

richness of many perspectives, lives and traditions relate
to one another in a constant ebb and flow. Multicultural
Christian education focuses not so much on a set package of
materials, but rather reflects an understanding of the
people involved in the learning circumstance. Multicultural
education is "people oriented" rather than "information
oriented." Multicultural Christian education points toward
a growing, transforming process of people in community. It
is an educational system intimately associated with social
change and transformation, for it approaches the world in
new, expanded categories, which much of society has not yet
come to understand. In attempting multicultural community,
the church encounters racism, elitism, structural systems,
economic sanctions--both within and without the church. To
enter into multicultural community is to risk and dare the
creative power of God.

Multicultural curriculum can take a variety of
directions as it responds to the needs of a particular
community. As Charles Foster points out in his work on
ethnocentrism in church curriculum,

> The increased range of options around which individuals
> and groups may identify themselves, increasingly have
> given people the opportunity to choose how they will
> relate to any given ethnic identity. That opportunity
> becomes a quest for cultural roots....[30]

As Foster analyzes children's curriculum over the past 130

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[30] Charles R. Foster, "Double Messages: Ethnocentrism
in the Education of the Church," unpublished manuscript,
Scarritt Graduate School, 1 Oct. 1986, p. 7.

years in the Methodist church in the U.S., he identifies
three historical approaches to ethnicity:

(1) that which "reflects visions and values for an
emerging national identity of melting pot;"

(2) those that "emphasize cultural plurality of
national life in the quest for inclusion of racial ethnic
minorities;" and

(3) those "based on an emerging recognition of the
importance of cultural ethnicity in the quest for personal
and corporate identity."[31]

Foster's identification of three historical approaches
find relationships in the broader socio-historical
approaches to diversity, which include paternalism,
segregation, inclusion, affirmation, and participation.
Melting pot approaches have resulted in both paternalism and
segregation, where those who did not "fit in" were isolated.
Cultural plurality focuses on inclusion, and is also a
system based on paternalism, where persons of color are
sought to be included into existing systems. The quest for
identity focuses on affirmation and participation, yet lacks
clarity on the development of identity outside of a
particular cultural group. Curriculum developed in the
context of these historical approaches to diversity
generally did not acknowledge the unique cultural

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[31] Foster, "Double Messages," p. 7.

characteristics, traditions, systems of belief and contributions present in the diverse cultural communities, which might contribute to the formation of a new society.

Foster observes some more recent curricular changes which reflect a global perspective on humanity, in which "a new governing principle for the selection of pictures and stories" is taking place, which "assumes that our cultural particularities reveal the universality of God. It is a communal rather that a missional stance."[32] Most critically, the "cultural differences are displayed as facts of life rather than as items of curiosity."[33] These developments are hopeful indicators for Christian education. Education which bases its source of knowledge in the totality of human experience and helps create reciprocal dialogue is an important goal of the multicultural community. In the Christian community it points to the fullness and hope of God.

<u>Community Insights Which Inform</u>

<u>Christian Multicultural Education</u>

The focus for spiritual growth and religious learning varies by community and culture, depending on many influences, including the historical influence of a people's faith journey. Even in its specificity, every community can be committed to a multicultural vision of the church. Some

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[32] Foster, "Double Messages," p. 24.

[33] Ibid.

will do so as they live within a culture specific context. Other communities will already be immersed in multicultural circumstances, and will look to a variety of communities from which to understand faith issues and the transmittal of a faithful Christian way of life.

Two resources provide helpful insights into the gifts and quests of specific cultural communities within the religious education experience. One source is in materials developed from a consultation on cultural assumptions in religious education,[34] and the second source is entries in an encyclopedia of religious education.[35] While these do not represent in any sense the totality of any specific cultures context or concerns, they do provide a window through which to look, and then a doorway through which to enter, in developing multicultural curriculum.

The Pacific Asian Community

Many diverse histories, cultures and communities are represented in this broad naming of a perspective, and thus it is a very inadequate category. The richness of individual voices from these many perspectives must be actively sought and listened to in the Christian experience.

David Ng, in his study and concern of these

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[34] See Ethnicity in the Education of the Church, ed. Charles R. Foster. The consultation was held at Scarritt Graduate School in the Spring of 1985.

[35] See Harper's Encyclopedia of Religious Education, eds. Iris V. Cully and Kendig Brubaker Cully (San Francisco: Harper and Row, 1990).

communities, points to the importance of leaders and person-to-person relationships in faith experiences. Focus needs to be made in the Asian community on the development of leaders rather than translation and cultural adaptation of curriculum. Oral means of education, especially storytelling, provide an important means of "self-discovery, discovery of the biblical message, and a sharing of these insights for the whole church."[36] Ng raises a set of critical questions for those responsible for education in Pacific Asian American churches.

> How do Pacific Asian Americans speak? Listen? Think? What are the roles of the leader and the learner? Is the mentor role a possibility? Can learning be accomplished through the telling of stories? Through aesthetic media, including images, aphorisms, poetry and painting? Can questions be raised in terms of how the controversy at hand might be harmonized in a yin-yang relationship, rather than in an "either-or" fashion? Can ethical questions be raised in the context of the community rather than individualistically? What possibilities are there in rote memorization as a method of teaching and learning?[37]

Chan-Hie Kim points to the understanding of Christian education as a means of evangelism to be important in Asian communities, and educational events with Bible study as a major means for attracting persons to the church. He points to the legacy of nineteenth century American Protestantism

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[36] David Ng, "Sojourners Bearing Gifts: Pacific Asian American Christian Education," in Ethnicity in the Education of the Church, ed. Charles R. Foster (Nashville: Scarritt Press, 1987), 18.

[37] Ibid.

in this understanding of education, but also to

"the Confucian virtue of high admiration for learning."[38]

Kim also identifies the teaming of language and cultural

instruction with the religious educational context, where

traditional value formation (such as close family ties,

respect for elders, and hard work) is communicated within

the religious context.[39]

The Hispanic American Community

Marina Herrera points toward the need for educational

materials in Spanish which are more than translations of

English-language curriculum, are rooted in Hispanic

historical and cultural reality, and "inspire and channel

Hispanic religious sensibilities".[40] She proposes

religious education programs which recognize

> learning styles that emphasize strong relations between
> church and family, collaboration rather than
> competition, clear direction and modeling from those in
> authority, and ample us of religious symbols, music,
> and poetry from their heritage.[41]

Virgilio Elizondo shares the gift of the Mexican

American community as mestizo: already embodying a variety

of cultures, including Indian and Spanish. This mixture is

found in linguistic, religious, ethical, and other

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[38] Chan-Hie Kim, "Asian Americans," in _Harper's Encyclopedia of Religious Education_, 43.

[39] Ibid., 44.

[40] Marina A. Herrera, "Hispanic Americans," in _Harper's Encyclopedia of Religious Education_, 292.

[41] Ibid., 293.

dimensions. One of the insights brought to Christian faith from the mestizo culture is the stress on the community as the critical unit of existence. This concept encountered the Protestant missionary concept of individual salvation and transformed it for a mestizo spirituality, in which the ethic of "goodness" is found in, rather than separate from, community. For the Native American

> it was selfish to save oneself. It indicated one had left the group. Instead the concept of salvation indigenous to the Native American peoples emphasized efforts to save the group and in that process one would find his or her salvation.... In the consciousness of the Native American, the quest is for unity rather than autonomy.[42]

Elizondo celebrates the contribution of "bridge building" by the Mexican community, and points to some of the rich understanding brought to the North American religious experience. This heritage provides profound implications for the field of Christian education. The first bridge is the ability to understand the blending of cultures, which is integral to the Mexican experience. The second is the gift of image orientation, "painting the truth," which perceives images as a critical means of communicating ideas and truth. Images can then be combined with the alphabetic word. Each method brings its own perspective, for "in the image word you see the whole before the details. In the alphabetic word you see the details

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[42] Virgilio Elizondo, "The Mexican American Religious Experience," in Ethnicity in the Education of the Church, ed. Charles R. Foster (Nashville: Scarritt Press, 1987), 78.

first."[43] The third contribution is participatory ritual and religious fiesta, which incorporates a profound connection with the memories of ancestors.[44] Fourth is the "silent compassionate communion with those who suffer," the profound silence where "you begin to enter into the deeper levels of interpersonal communion."[45] A fifth perspective occurs through experiencing the mysteries of Christianity, which can be combined with the North American quest to know and analyze. Sixth is the need to be prophetic, because the community understands suffering. Seventh is the nurturing of celebration, recognizing the God of goodness.

The Native American Community

The Native American community in North America has suffered from severe religious oppression, to the degree that constitutional freedom of religion guarantees have been denied. This fact in itself presents a critical issue of importance to the Christian community. Christians of Indian heritage point to the common ties that Native American religion and cultures have to the Judeo-Christian heritage. Taylor McConnell lifts up many features of Native American

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[43] Ibid., 87.

[44] Elizondo, 84.

[45] Ibid., 88.

tradition which inform religious education.[46] These speak eloquently to the environment and method of Christian education. The concept of "respect for every person (for one never knows who might bring salvation to the community in the future),"[47] gives grounding to the Judeo-Christian concept that all persons are created in the image of God. The "awareness of our communal dependence upon one another in a fabric of human relationships"[48] provides a foundation to the building of just and peaceful communities. The concept of creating harmony between the individual and the needs of the group is a critical corrective to isolating individualistic tendencies in European-American based education. The interconnection of land, animals, plants and humanity, as integral and related as creatures of creation, give guidance in Christian stewardship issues. Profound respect for both the elderly and the young serves to remind the church of the diversity of needs present in the community and the contribution that many make to the life of the community.

The African-American Community

Mary A. Love identifies religious education in the black church as beginning "with a focus on the spiritual

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[46] Taylor McConnell, "Native Americans," in Harper's Encyclopedia of Religious Education, 447-48.

[47] McConnell, 447.

[48] Ibid., 448.

dimensions of life," born out of the context of slavery, in isolation from cultural heritage, and in search of hope of deliverance, found in the stories of the Israelites escape from Egypt."[49] Religious education must

> be conscious of the equality God provides to all persons and refuse to allow the subtle ways in which racist ideas are perpetuated. A loving and caring environment must exist that exhibits God's love for all persons, builds integrity and self-esteem, fosters bonding in community, and works toward the goal of liberation and equality.[50]

The educational focus in the black community has often been represented in the nurture of congregational worship, as well as in Sunday School teaching. The black church brings to the whole church a critical educational tradition of focusing on the "process of impacting society for positive change in the social, economic, and political realms."[51]

Grant Shockley provides insights into the ways in which "black theology confronts Christian education, especially in the Black church, with the challenge to engage itself effectively in the liberation of oppressed people."[52] He explores how to "implement a Christian education program

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[49] Mary A. Love, "Black Experience and Religious Education," in Harper's Encyclopedia of Religious Education, 78-79.

[50] Ibid., 79.

[51] Ibid.

[52] Grant S. Shockley, "Christian Education and the Black Religious Experience," in Ethnicity in the Education of the Church, ed. Charles R. Foster (Nashville: Scarritt Press, 1987), 34.

that has integrity and viability in relationship to both the Christian faith and the Black experience."[53]   By relating the socio-historical reality of the African-American community with the biblical message of liberation, the black church can engage their current reality, so that "church education has an incarnational mission in the world. That mission is a 'transforming process here and now.'"[54]

The Anglo American Community

The Anglo or European American community has been in a position of power and authority, and thus able to control much of the direction of formal religious education. As this community appropriately disengages itself from this power position, the question to be addressed concerns the specific identity and contribution that this community can make to the dialogue and relationship among communities in the church. It is critical for the white community to be aware of its own specific identity, in order to prevent identifying its experience as universal, and also as a way of understanding its contribution to what has become a dialogue.

As with all communities, it is not simple to identify the characteristics of European-American religious identity and its practice in Christian education, for indeed cultures and communities are not static. Charles R. Foster, in an

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[53] Ibid., 31.

[54] Shockley, 36.

historical analysis, has identified several characteristics

that seem to permeate the European-American religious and

educational experience.[55] The white Anglo-Saxon

Protestant heritage includes religious and political

opposition; moral indignation to oppression, and racist

participation in oppression; rootlessness in pioneer

movements across the nation, and cohesiveness in the pioneer

struggles. Foster confesses,

> As I increasingly encounter my past in myself, I am
> exhilarated by its vision, apprehensive about the
> arrogance to be found in its strategies, and frightened
> by the anger I have experienced among those who have
> accepted the challenge of its vision, yet been
> victimized by its ethnocentrism.[56]

Foster identifies these characteristics as having been

formed out of its heritage:

> 1. "a vision of public life in which personal
> religious faith has a formative role," which
> results in a commitment to education, and a focus
> on "stability and social control" in
> education.[57]

> 2. the view of religious education as the task of
> shaping the conscience" and "influencing the
> will,"through obedience to God in personal conduct
> an internalization of rules, which were enforced
> by the church community. The focus is on the
> individual.[58]

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[55] Charles R. Foster, "The Anglo Religious Education Experience," in Ethnicity in the Education of the Church, ed. Charles R. Foster (Nashville: Scarritt Press, 1987), 53.

[56] Ibid., 56.

[57] Ibid., 57-58.

[58] Ibid., 59-61.

3. a concept of the church as that "community of persons 'bound together' by the common experience of standing alone before God." This has developed into an understanding of the church as "voluntary association."[59]

Fowler points out that the dialogue or interplay between ethnic communities "is somewhat shocking to the rank and file participant in the Anglo religious education experience." This is because it challenges the presuppositions to religious experience for the community, which are based on individualism and on formation of the will by enforcement of the rules. It "disrupts the sequential and linear strategies of Anglo religious education."[60] Yet the Anglo religious experience is also grounded in innovative spirit, openness to new challenges and circumstances, and "reminds us that justice, faith, and morality have both personal and corporate dimensions."[61] With this recognition the Anglo community can enter the dialogue in religious education with integrity.

<u>Multicultural Education in the Church</u>

The church is engaged in many models of multicultural education, some from culture specific concerns, and some from cultures in dialogue with one another as one community. The church, with its theological, biblical, ethical and

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[59] Ibid., 63-64.

[60] Foster, "The Anglo Religious Education Experience," 68.

[61] Ibid.

historical understanding of the relationship of humanity with one another and with God, has much to bring to society through its insight and vision for the wholeness of community and justice for all humanity. The church has often failed in living and sharing this Gospel vision, yet it must be reminded of the richness of resources present in the community. Those engaged in Christian education need to recognize their partnership with others who are engaged in the task of creating multicultural community in the wider society. It is helpful at this point to seek a grounding in educational theory and practice that extends beyond the Christian community.

CHAPTER 3

James Banks' Model of Multicultural/Multiethnic Education

The intent of this chapter is to present the work of James A. Banks in multicultural and multiethnic education, developing his educational theory. This theory will then be presented in the context of religious education, addressing some of the issues which affect the educating process in the Christian church. The format will include the following areas:

1. a presentation of Banks' theory of education, with

2. a critique of the issues and directions taken by Banks, and

3. a dialogue about how these specific issues and theories impact and are developed within the church.

<u>Theory of Multicultural Education:</u>

<u>Defining Multicultural Education</u>

The act of defining multicultural education is a complex one. Multicultural is a term which acknowledges a diversity of racial and ethnic traditions, gender, class and physical differences in a community and affirms equality in this diversity. Multicultural education actively seeks to:

1. acknowledge diversity,

2. affirm the diversity,

3. provide learning about the strengths in each section of the diverse community,

4. enable learners to appreciate their own cultures, and

5. enable learners to function out of other cultural perspectives.

The term multicultural is understood and applied in a variety of ways in the field of education. Multicultural education may address the issues of cultural diversity, or gender, or persons with handicapping conditions. It may be focused on specific ethnic groups. The terms may be used to refer to teacher or student populations groups, or may be directed towards the designing of educational curriculum or educational method. Banks' work develops a variety of approaches to multicultural education, but he finally focuses in the area of multiethnic education. As a result of his studies, Banks believes that multicultural education, broadly addressed, becomes too diffuse in focus, and tends to reduce the analysis which is needed in the areas of race and ethnicity. He says:

> Both racial and cultural differences must be reflected in educational programs designed to reduce intergroup conflict and misunderstanding. Many of our efforts, however, must focus directly on reducing institutional, individual, and cultural racism, since racial differences, and not more generalized cultural differences, are the causes of the most serious psychological problems that minority youths often experience in the schools, and of racial conflict in Western Societies.[1]

Multiethnic education is a holistic system of education which impacts all dimensions of the educational process. Multiethnic education is intended to impact educational

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[1] James A. Banks, Multiethnic Education: Theory and Practice, 2nd ed. (Boston: Allyn and Bacon, 1988), 87.

systems so that they will operate without bias, empower

every ethnic group in its own identity, and enable racial-

ethnic groups to respect and incorporate one another's

cultural systems. Multiethnic education is a system which

works for social change and provides skills in reflective

citizenship. The ways in which multicultural and

multiethnic education historically and currently is

developed, is conceptualized and is applied will be explored

in this chapter.

Overview of Multicultural Education

James A. Banks concisely summarizes the historical

basis for multicultural education, providing an overview of

the numerous of goals presented in this educational

movement. He defines multicultural education as "at least

three things: an idea or concept, an educational reform

movement, and a process."[2]

Multicultural education grew as a major idea or concept

out of the historical movements of civil rights of the 1950s

and 1960s, and out of the subsequent movement for women's

rights of the 1970s.[3] Banks says:

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[2] James A. Banks, "Multicultural Education: Characteristics and Goals," in Multicultural Education: Issues and Perspectives, eds. James A. Banks and Cherry A. McGee Banks (Boston: Allyn and Bacon, 1989), 2.

[3] Other authors explain its origin in the issues of immigration and citizenship, with a variety of understandings of pluralism, assimilation, integration and diversity. See for example E. Allen Richardson, Strangers in This Land: Pluralism and the Response to Diversity in the United States (New York: Pilgrim Press, 1988).

The consequences of the civil rights movement had a significant influence on educational institutions as ethnic groups--first Afro-Americans and then other groups--demanded that the schools and other educational institutions reform their curricula so that they would reflect their experiences, histories, cultures and perspectives.[4]

Multicultural curriculum has developed in many directions. Some focus on general ethnic studies and others on single group studies. The concern for persons with handicapping conditions resulted in new school policies such as mainstreaming, by which students were mandated by law to be educated in the least restrictive environment. Multicultural education has meant the addition of information into existing curriculum, or the celebration of special days of particular ethnic groups. Development of these different concepts of multicultural education will occur in a subsequent section of this work.

Multicultural education is an educational reform movement, according to Banks, in that it seeks to change the system of education. The goal is to develop an educational system which operates within a multicultural environment in all dimensions and at all levels. He describes it as "a total school reform effort designed to increase educational equity for a range of cultural, ethnic, and economic groups."[5] In Banks' model, the school is presented as a social system, which is a "microculture that has norms,

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[4] Banks, "Multicultural Education," 4.

[5] Ibid., 6.

values, statuses, and goals like other social sytems."[6]

The environment of the school is described in ten

dimensions:

1. School Staff (attitudes, perceptions, beliefs, actions);
2. School Policy and Politics;
3. School Culture and Hidden Curriculum;
4. Learning Styles of the School;
5. Languages and Dialects of the School;
6. Community Participation and Input;
7. Counseling Program Assessment and Testing Procedures;
8. Instructional Materials;
9. Formalized Curriculum and Course of Study; and
10. Teaching Styles and Strategies.[7]

Banks says that "any of these factors may be the focus of

initial school reform but changes must take place in each of

them to create and sustain an effective multicultural school

environment."[8] The ultimate focus in multicultural

education is on the students, "so that students from both

genders and from diverse cultural and ethnic groups will

have an equal chance to experience social success."[9]

Multicultural education is, then, an ongoing process of

reform and transformation within an educational system, and

is responsive to the multiple dynamics of multicultural

communities. James Banks says the major goal of

multicultural education is

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[6] Banks, "Multicultural Education," 22.

[7] Ibid.

[8] Ibid.

[9] Ibid., 23.

to transform the school so that male and female students, exceptional students, as well as students from diverse cultural, social-class, racial, and ethnic groups will experience an equal opportunity to learn in school.[10]

Included in the transforming of the school is changing the teaching and learning approaches, the curriculum, school policy, as well as other dimensions.[11]

Goals of Multicultural Education

Banks proceeds to develop in his work a variety of goals which conceptualize the ideas and implications of multicultural education. The goals are based upon different dimensions of multicultural educational theory. The goals focus in four dimensions of education:

1. Student Development,

2. Education for Social Criticism,

3. Teachers as Primary Agents for Change, and

4. Levels of Cross Cultural Functioning.[12]

In this chapter the concepts in these four dimensions will be developed, initially as Banks explores them, and subsequently as they can be reflected in multicultural education in the religious community.

Student Development

Student development can be described in relation to

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[10] Banks, "Multicultural Education," 20.

[11] Ibid., 12. See also James Banks' definition of the school system, presented previously in this work.

[12] Banks, Multiethnic Education, 93.

three kinds of goals: academic achievement, ethnic identity, and reflective behavior.

Banks says that "a major goal of multicultural education is to improve academic achievement."[13] The school is the social institution for formal education, and multicultural education seeks to remove barriers to academic achievement based on all cultural traits. Statistics which measure academic achievement indicate the need for an educational system which adequately serves the whole community. For instance, in 1980 the percentage of high school graduates for persons twenty-five years or older was:

81.6% for Japanese Americans

73.3% for Chinese Americans

69.6% for Whites (non-Spanish origin)

51.2% for African Americans

40.1% for Puerto Ricans

37.6% for Mexican Americans [14]

Educational reforms have been developed to approach this disparity in educational achievement. Banks says: "These various educational reforms have emanated from concepts, theories, and paradigms based on different and often conflicting assumptions, values, and goals."[15]

A number of wide ranging theories have been developed

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[13] Banks, "Multicultural Education," 3.

[14] Banks, Multiethnic Education, 93.

[15] Ibid.

regarding the cause of underachievement in school, in order to address disparity in educational achievement. These focus on concepts such as:

-the low self-concept of ethnic minority students;

-cultural deprivation, observed in family disorganization, poverty, etc., whereby students are seen as deprived;

-language or dialect differences of students;

-inherited and socialized characteristics;

-institutionalized racism; and

-the school system as perpetuator of oppressive social institutions and structures.[16]

In response to these theories, a variety of educational practices have been developed, which have included:

-ethnic pride curriculum;

-provision of compensatory educational programs;

-teaching ESL or bilingual/bicultural programs;

-classrooms structured by students' tested ability or different career directions (ladders);

-training in prejudice reduction and antiracism, along with curricular examination and change; and

-educational commitment to radical reform of social/economic systems.[17]

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[16] Banks, Multiethnic Education, 96-97.

[17] Ibid. These theories are presented in Chap. 6, particularly pages 94-105.

Multicultural education affirms that a strong ethnic
identity is critical in the educational process. Banks
believes that "we should first help ethnic students develop
healthy and positive ethnic identifications; they can then
begin to develop reflective national and global
identifications."[18] However, the school and other social
institutions have historically, by their structures and
systems, "taught ethnic minority students to be ashamed of
their ethnic affiliations and characteristics."[19] Banks
assumes in his work that "all students come to school with
ethnic identifications, whether the identifications are
conscious or unconscious."[20] Educational institutions (as
well as others) have tended to oversimplify ethnic
identification and need to be reminded that all ethnic
groups are dynamic and complex. Educational programs need
to help students explore, identify, and clarify their ethnic
identities for themselves. This establishment of identity
is the building block for all further education, for
"identity is a concept that relates to all that we are."[21]

Banks proceeds to clarify the diversity of identities
that operate in a person as ethnic, national and global.
He says:

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[18] Banks, <u>Multiethnic Education</u>, 49.

[19] Ibid., 44.

[20] Ibid., 43.

[21] Ibid.

these identifications should be <u>clarified</u>, <u>reflective</u>, and <u>positive</u>. Individuals who have <u>clarified</u> and <u>reflective</u> ethnic, national, and global identifications understand how these identifications developed, are able to examine their ethnic group, nation, and world thoughtfully and objectively and to understand both the personal and public implications of these identifications.[22]

Students (and other persons) can then begin to operate in relationship to the world around them out of a position of strength. Their understanding and action in the world will be based in a confident self understanding and an openness to the world around them, without each person needing to defensively protect her/his own identity.

Education for Social Criticism

[A]n important goal of multicultural education should be to help students who are members of particular victimized groups better understand how their fates are tied to those of other powerless groups and the significant benefits that can result from multicultural political coalitions.[23]

Multicultural education by design can become a socializing agent which empowers persons. However, much educational process is instead designed to eradicate ethnic identity, and is based on an assimilation model of education. Banks ties together academic achievement and empowerment, saying:

Multicultural education would help empower students from victimized groups and help them develop confidence in their ability to succeed academically and to influence social, political, and economic institutions.[24]

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[22] Banks, <u>Multiethnic Education</u>, 43.

[23] Banks, "Multicultural Education," 6.

[24] Ibid., 20.

Students can thus learn through the educational system
to be change agents, and to develop the power to make social
change, especially through coalitions with other groups.
This process of education develops an important concept of
citizenship, based on appropriate social analysis, as
compared to an educational model which imposes existing
ideologies, institutions and practices.   James Banks affirms
that

> to participate effectively in social change, students
> must be taught social criticism and must be helped to
> understand the inconsistency between our ideas and
> social realities, the work that must be done to close
> this gap, and how they can, as individuals and groups,
> become empowered to influence the social and political
> systems of their societies.[25]

Banks is concerned that oppressed groups in society

> are often so engrossed by their own problems of
> powerlessness, alienation, poverty, and
> institutionalized racism that they devote little
> attention to the overarching problems of the nation-
> state that are shared by all groups in their
> societies.[26]

The achievement of social equality will thus benefit the
whole of the society, all racial-ethnic groups and cultures.

Teachers as Primary Agents for Change

A critical goal in multicultural education is the
identification and training of teachers who can play a
significant role in teaching social criticism and in
motivating students to become involved in social change.

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[25] Banks, Multiethnic Education, 165.

[26] Ibid., 138.

These teachers need particular skills to enable effective

teaching cross culturally. They need to be fully trained in

the understanding of diverse social groups, have knowledge

and skills in prejudice reduction theory, have clarified

their own cultural identification, and have positive

intergroup and racial attitudes. Pedagogical skills which

enable them to work with diverse students are critical.[27]

> It is individual teachers--and not schools per se--who
> can and do help students develop the ideals, knowledge
> and skills needed to reform society.... Teachers,
> while respecting the beliefs and diversity of their
> students and helping them develop social science
> inquiry skills, can support democracy, equality, and
> the empowerment of victimized racial and ethnic
> groups.[28]

Levels of Cross Cultural Functioning

Banks has a highly developed system of analyzing cross

cultural functioning. His goal is always towards

multicultural relationship and defining what is required to

teach and live in a multicultural society. He says:

> Students should acquire the knowledge, attitudes, and
> skills needed to function effectively in each cultural
> setting (home, community cultures, school culture).
> They should also be competent to function within and
> across other microcultures in their society, within the
> national microculture, and within the world
> community.[29]

Additionally, "another major goal of multicultural education

is to help all students develop more positive attitudes

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[27] Banks, <u>Multiethnic Education</u>, 168-69.

[28] Ibid., 168.

[29] Banks, "Multicultural Education," 7.

toward different cultural, racial, ethnic, and religious groups."[30]

Banks presents four levels of cross cultural functioning which might be more appropriately described as dimensions or systems. Level One occurs when a person experiences superficial and brief cross cultural interactions. Level Two is when a person begins to assimilate some of the symbols and characteristics of an "outside" ethnic group. Level Three indicates a person is thoroughly bicultural, comfortable in and operating out of two or more cultural systems. Level Four describes an individual who is completely assimilated into a new ethnic culture.[31]

Banks identifies Levels Two and Three as the appropriate positions for relating across cultures. These indicate an engagement on a significant level with a culture, and a willingness to appropriate the culture as part of one's own personal system.[32]

An important critique of Banks' work at this point is to underscore that these levels of cross cultural functioning are stated in an ideal context. They assume

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[30] Ibid., 20.

[31] Banks, Multiethnic Education, 39. Banks presents his "Levels of Cross-Cultural Functioning" in a diagram form, with Level One at the bottom of an inverted triangle, and Level Four broadening out at the top.

[32] Ibid.

persons have developed a strong self identity, and can come to cross-cultural relationships with, what Banks calls, a clarified, reflective and positive identity. Individuals must be able to choose to operate at bicultural levels, as opposed to being forced to operate in two realities in order to survive in the society. A serious question in multicultural/multiethnic work arises concerning people who function in what Banks calls "ethnic psychological captivity," in which persons are isolated within a culture, and inhabit the negative images of the culture imposed by external cultures.[33] How do persons so isolated, without a strongly grounded self understanding, relate cross culturally? Another important arena still open to analysis and decision making is what actually indicates sufficient cross cultural relating.

Another of James Banks' systems for describing cross-cultural relating can be used in analysis of relationships, organizations, and educational systems. He calls it "Levels of Integration of Ethnic Content." Although it specifically deals with curriculum content, the system can easily be reworked for other arenas in teaching multicultural dynamics. There are four levels of content in curriculum when an inclusive curriculum is being developed. Level One is called the contributions approach, which focuses on heros, holidays, and discrete cultural elements.

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[33] Banks, Multiethnic Education, 194.

Level Two is the additive approach, in which content, concepts, themes, and perspectives are added to the curriculum without changing its structure. Level Three is the transformation approach, in which the structure of the curriculum is changed to enable students to view concepts, issues, events and themes from the perspective of diverse ethnic and cultural groups. Level Four is the social action approach, in which students make decisions on important social issues and take actions to help solve them. At this level persons have identified so thoroughly with the issues of another community that they take them on "as their own issues" in relationship to that community.[34]

Five-Phase Development of Multicultural Education

It is useful in understanding the different aspects of multicultural education to picture how they developed within their particular historical contexts. Banks refers to this as the evolution of multicultural education, and presents five phases of development.[35] These phases actually reflect different attitudes and approaches to multicultural education, and are affected by historical developments at each phase. They are not mutually exclusive and may occur simultaneously.

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[34] James A. Banks, "Integrating the Curriculum with Ethnic Content: Approaches and Guidelines," in Multicultural Education: Issues and Perspectives, eds. James A. Banks and Cherry A. McGee Banks (Boston: Allyn and Bacon, 1989), Figure 10.1, 192.

[35] Banks, Multiethnic Education, 29-33.

Monoethnic Courses (Phase 1) arose directly out of the Civil Rights movement, as various ethnic groups called for educational institutions to respond to their needs and goals. Curriculum was developed which focused on the history, social issues, philosophy, etc. of individual ethnic groups, and was used by the particular group it addressed. For instance, Chicano studies was taken by persons of Hispanic heritage, Afro-American studies by students of black heritage, and so on. It was assumed that persons of different heritage groups did not need to take the courses.

Multiethnic Studies Courses (Phase 2) were a response to the variety of new subject material being requested and taught concerning particular ethnic groups. Comparative courses of a variety of racial ethnic group cultures were developed. According to Banks:

> Basic assumptions of multiethnic studies courses are that ethnic groups have had both similar and different experiences in the United States and that a comparative study of ethnic cultures can result in useful concepts, generalizations, and theories.[36]

These courses became more generalized and analytical, and less focused on individual ethnic identity issues.

Multiethnic Education (Phase 3) evolved from the realization that curricular courses in ethnic studies failed to address needed changes in the educational system, to ensure that all students, from diverse racial and ethnic

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[36] Banks, Multiethnic Education, 30.

groups, would have equal access and treatment in the educational systems. It was now recognized that the workings of the whole school system needed to be addressed and that the change of subject material alone did not result in improved education. A focus on subject matter alone was, for instance, highly dependent on teacher attitude and other variables. In addition, ethnic studies courses tended to isolate the issues of cultural diversity and ethnic identity to the various racial ethnic communities, and had little impact in the majority culture and its educational system. Multiethnic education in this form began to seek fundamental change in the structures of educational systems, at all levels.

Multicultural Education (Phase 4) developed as educators began to be concerned with educational issues for a wide variety of cultural groups, of which racial and ethnic minority groups were one component. These included women, persons with handicapping conditions, religious groups, and regional groups. This method of education developed prominance as educators became aware of the many issues involved in cultural diversity. Education included information about and insights into a wide variety of cultural groups, the inclusion of a wider spectrum of historical experience into curriculum, recognition and participation of a wider community of persons in general education (both students and teachers). While this phase of

multicultural education opened up recognition to many previously ignored communities and issues, it also had a practical administrative and economic purpose, for funds could now be pooled for a kind of universal multicultural education. Banks critiques multicultural education at this juncture, because it becomes too diverse a concept, and racial issues become subsumed in other issues, losing their critical focus. Banks therefore focuses his more recent work on multiethnic education.

Institutionalization (Phase 5) is presented as a conceptual phase, rather than an historical development. This is the phase in which multicultural/multiethnic education is embraced and put into active use in educational institutions. This has been a very slow process, and will not take place without an intentional strategy for the rethinking of educational systems and practice. Banks understands the process to be one of institutionalization. It would, on the other hand, be interesting to explore the degree to which institutionalization of multicultural and multiethnic education is actually possible. Where does the critique and motivation for change take place when a change oriented concept is institutionalized?

Multicultural Education: Developmental or Transformative Education?

It is useful to clarify the directions James Banks is taking in his educational method. The usefulness lies not

in categorizing Banks into a particular position in educational theory, but instead, to observe the assumptions he makes in his work and then to utilize these assumptions in the application of his work in Christian education.

Banks consistently develops models to express the process by which students, teachers, educational systems and curriculum can increasingly reflect multicultural awareness. He develops "Levels of Integration of Ethnic Content," which proceed on an increasing scale of integration, from the contributions approach of Level 1, through additive and transformation approaches to the social action approach of Level 4.[37] His "Expanding Identifications of Ethnic Youths" illustrates six progressive stages, from ethnic psychological captivity to globalism and global competency.[38] The "Four Phases in the Multicultural Curriculum Process" diagrams a spiral curriculum, in which students at each grade level reexperience phases at increasingly higher levels of knowledge, moving from: phase 1- human relations skills; phase 2- cultural self-awareness; phase 3- multicultural awareness; to phase 4- cross-cultural experience.[39]

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[37] Banks, "Integrating the Curriculum," 192.

[38] Banks, Multiethnic Education, 50.

[39] See James A. Banks, ed., Education in the 80's: Multiethnic Education (Washington D.C.: National Education Assoc., 1981), Figure 1, "Four Phases in the Multicultural Curriculum Process." The diagram is from a photocopy of a chart provided during a workshop on multicultural education.

James Banks obviously finds it useful to work within a
format of developmental systems. He makes a value judgement
about multicultural competency, and expects educators and
educational systems to develop along a changing pattern
towards inclusiveness. However, he is not strictly
developmental. For instance, he acknowledges that the
development of students in multicultural competency is
affected by their own community context. In addition, his
work indicates relative stances, as in the multicultural
curriculum process described previously, where there is no
absolute height/depth or limit of multicultural knowledge.
Rather, multicultural knowledge is formed anew at each
educational level. Banks acknowledges the need for a
ceiling on multicultural adaptation, which eventually might
remove persons completely from their own cultural contexts
and assimilate them into another culture. He does not see
this progression as a good or useful development.[40]

It is important to use caution when applying
developmental theories outside the field of psychology, into
the fields of education and faith formation. As Romney
Moseley points out,

> What should matter ... is not the movement of
> persons through a grid of stages, but the ability
> of communities of faith to live with the paradoxes
> and differences that emanate from the religious

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[40] Banks, Education in the 80's, 38-39.

imagination.[41]

It is crucial, in relationship to Banks, that the Christian educator not become attached to a concept of moving people through developmental models of ethnic identity. The integrity of identity and worth of the individual, and the individual's place as a person created by God within the human community are the critical focal points. The next chapter will explore the variety of needs of various racial/ethnic communities as they enter into the discussion about the appropriateness of multicultural identification.

While clearly making use of developmental systems, Banks also embraces the concept of education as an agent of change. He consistently refers to teachers and students as change agents, and sees multicultural/multiethnic education as impacting an entire social order. He seeks education which will "help students acquire the knowledge, values, and skills they need to participate in social change so that victimized and excluded ethnic and racial groups can become full participants in their societies."[42] This involves the teaching of social criticism. For Banks the ideology which establishes the power of the white majority has to be overcome, with an aim towards shared power and influence

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[41] Romney Moseley, "Education and Human Development in the Likeness of Christ," in <u>Theological Approaches to Christian Education</u>, eds. Jack L. Seymour, and Donald E. Miller (Nashville: Abingdon Press, 1990), 152.

[42] Banks, <u>Multiethnic Education</u>, 165.

among all communities.

The courage to speak of education as an agent of change
is an important lesson to be learned in Christian education.
James Banks' theories provide models for this type of
education and give the multicultural church, as well as the
wider church, an understanding of the impact which the
church might have on all of society. The church may well be
encouraged by the role it is already playing in carrying out
a vision of a new community.

<u>Issues for Church and Community:</u>

<u>Cross Cultural Competency</u>

Substantial issues for Christian education surface in
the light of multicultural/multiethnic educational theory.
Questions in the context of the local church and its
assumptions about local church life and ministry must be
addressed.

Banks asserts that "a key goal of multiethnic-
multicultural education is to help students develop cross-
cultural competency."[43]   He acknowledges that an
indicator for an adequate minimal level of cross-cultural
competency has not been sufficiently developed. It is an
interesting and disturbing concern for the church. To what
degree should the members of the church be able to engage
meaningfully within a variety of cultural contexts? Or
perhaps more pointedly, to what degree do followers of Jesus

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[43] Banks, <u>Multiethnic Education</u>, 37.

Christ find themselves able to relate fully to persons of
cultures other than their own? What standards does and
should the church set in these matters? What constitutes
cross-cultural competency in the church?

Of course the church has operated within the same
social environment as the school system, and has been
subject to a variety of attitudes as to how racial/ cultural
groups should be in relationship. Issues of assimilation,
pluralism, ethnic identity are all part of the general
culture of the church, and have manifested themselves in a
variety of policies within church structures and systems.

European and North American churches during the
nineteenth and twentieth centuries have identified
themselves in a variety of ways as the "global church,"
especially through their missionary work. United Methodists
often refer to John Wesley, who declared

> I look upon all the world as my parish; thus far I
> mean, that, in whatever part of it I am, I judge
> it meet, right, and my bounden duty, to declare
> unto all that are willing to hear, the glad
> tidings of salvation.[44]

The concept of "the world as my parish" is not always
understood in the context in which Wesley declared it, which
established that every neighborhood, every community, was
his own community, and he declared it was appropriate to
preach there as if he were the pastor. The specificity of

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[44] John Wesley, <u>Works</u>, vol. 1 (Jackson ed.), 200-2, as
cited in Robert G. Tuttle, <u>John Wesley: His Life and
Theology</u> (Grand Rapids: Zondervan Publishing, 1978), 260.

his words have been generalized to global mission, which is, for many people, a more impersonal and less threatening concept, because mission and its subsequent relationships can take place at a distance. A deep and thorough commitment to all the ramifications of being an international church has not taken place. A global church is much easier in the abstract. When church communities find themselves relating personally and directly with cultures and peoples other than their own familiar culture, people tend to become protective about the identity of their church, seeking familiarity, and preservation.

A current conflict in the United Methodist Church nationally is illustrative here. There is considerable pressure from local churches to move the Board of Global Ministries from its location in New York City.[45] Local church people cite the expense and inaccessibility of the Board to churches in the U.S., particularly those in the Midwest and South. Persons who work with the Board cite the accessibility of the Board--a large airport, a big city, a central immigration place for the world community, a common travel destination for world-wide United Methodists, and other church leaders. The Board is proud of its

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[45] A study of this issue was presented at the General Conference of the United Methodist Church in Louisville, Kentucky, May 1992. See the "Report of the Task Force to Study the Feasibility of Relocating the General Board of Global Ministries," Daily Christian Advocate 1 (May 1992): 364-70.

international staff, possible because of its location in an international city. Local church members express frustration around such issues as not being able to understand the accents of the people who answer the telephones. In this case the reality of a global church becomes very specific, and often uncomfortable.

Cross cultural relationships among Christian people in local churches often degenerate into struggles over the misnamed experience of "sharing facilities," and the experience of being in relationship is approached as something difficult. For example, a recent conversation with a white church member in her 70s expressed her discomfort with her pastor, a Filipino man, "who is nice, but we just can't understand him. We can't do anything about it now, but he will be gone in June." Similar is a conversation with a long time church person who said, "It's very difficult, really impossible, to get different groups together. After all, we all just are more comfortable with our own kind." In an Hispanic church many church members complained that their pastor's Spanish was poor. This was not an issue of a cross-racial appointment. The members were predominately Central American, and the pastor was Mexican-American, albeit a Spanish speaker from birth. His vocabulary and style differed from their own.

In the geographical dynamics of communities, the racial identity of a community often goes through a series of

transitions. The experience of transitional churches in communities in which the white population was replaced by African-Americans is well documented. A similar experience of transition is now being experienced within the African-American community, which is struggling for an approriate response to the fact that traditional black neighborhoods are now Hispanic communities. One pastor, newly appointed to a church, said to its members, "There aren't any black people living in the community anymore. Why don't we move the church?" Another pastor, observing the demographic change, took an immersion course in Spanish.

These are the very immediate kinds of multicultural issues facing the church. What kind of curriculum is appropriate for a neighborhood Vacation Bible School when the congregation is black and the neighborhood is Hispanic? What dynamics of relationship are established when a predominantly white congregation now has another language group worshipping and having fellowship in the same buildings? How does the wider church system prepare congregations for cross-racial appointments of ministers? All of these are multicultural education issues for the church.

A mention of mission education in the church would be important here. Mission studies for many churches have been a meaningful and helpful way of experiencing the world and gaining sensitivity to global issues. It has unfortunately

too often represented a safe study subject. James Banks describes a similar issue in the schools. He speaks of teachers ignoring local ethnic groups and their concerns, teaching instead about persons' original homelands. Banks indicates that "teaching about distant lands is apparently less threatening to some teachers than is teaching about ethnic cultures, problems and conflicts within their own community."[46] Churches need to reflect on this issue for themselves.

An Exploration of Models of Diversity
in the Context of the Church

Educational models need to be developed in the church which correspond to Banks models of ethnic, national and global education. These models would necessitate an understanding of the issues of assimilation, pluralism and multicultural diversity as they affect education.

Assimilation has been a predominant model in much of the church throughout its history. Assumptions about "a Christian culture" have been operative throughout the spread of Christianity. Assimilation is a system of belief that assumes that people can, despite their histories, become part of a common group identity, that sheds past identifications, and embraces a new common, neutral identity. James Banks describes the position this way:

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[46] Banks, Multiethnic Education, 42.

> [A]s modernization occurs, ethnic groups experience
> social, political, and economic equality, enlightenment
> eventuates, and commitments to ethnic and primordial
> attachments weaken and disappear. When modernization
> arises, ethnicity disappears, and vice versa.
> Assimilationists see ethnicity and primordial
> attachments as fleeting and temporary within an
> increasingly modernized society.[47]

The concept of assimilation, which seeks the shedding of

past identity, has also been reflected in a traditional

Christian context. The framework provided by James Banks in

describing assimilation might be reworded, and used as a

window to see how this issue looks in Christian tradition:

1. As Christianity is adopted, ethnic groups

experience social equality, in which political and economic

issues become secondary.

2. As a spiritual, personal enlightenment and

relationship to God matures, commitments to ethnic and

primordial attachments weaken and disappear.

3. When Christianity is adopted, ethnicity disappears,

and when ethnicity is central, our commonness in Jesus

Christ disappears.

4. Christian assimilationists see ethnicity and

primordial attachments as fleeting and temporary within an

increasingly Christianized society.

Such a system of belief has been demonstrated in the

expectation that people will set aside their ethnic group,

their cultural/family traditions, and even their birth names

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[47] Banks, <u>Multiethnic Education</u>, 140.

for a common identity in a unified society of Christians. The resultant imperialism of Western cultures is a critique often brought in an historical analysis of world Christian mission.

The assimilation model has been the underlying assumption in church polity, when the issue of ethnic church identification is raised. Many persons in the macroculture of the U.S. assert the openness of their churches to all people, and assert that ethnically distinct churches are contrary to what the church is supposed to be. Assimilation is the model for a unified curriculum, which is understood as appropriate for the whole of the church. Historically assimilationists have lacked a perspective about the pervasive influence of the white macroculture in defining common identity. James Banks speaks of "anglo-conformity," the historical practice of creating shared characteristics, value and goals out of an Anglo-American model, wherein Anglo-American becomes synonomous with American, and the process of assimilation becomes known as "Americanization."[48] In the same way, Christianity has been defined in most mainline churches out of Anglo-American values, and has become synonomous with Christian. Just as secular assimilationists see ethnic identity as a pathological condition, many church persons worry about ethnic churches and focus on ethnic identity as damaging and

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[48] Banks, Multiethnic Education, 144.

divisive in the church.

Pluralism is a model for education and social interaction which affirms ethnic revitalization movements as indicators of strength in society. It affirms that cultures are different from one another and that ethnic group identification is very important in the socialization of an individual in modern society. In education

> the cultural pluralist argues that learning materials should be culture-specific and that the major goal of the curriculum should be to help the students function more successfully within their own ethnic culture.[49]

In the church context this model would be indicated by a focus on the development and establishment of ethnic churches, where the particular concerns of each ethnic group, in the context of faith, are explored. Educational materials would focus on issues for the specific ethnic community. The existence of role models for children and youth would be seen as critically important. An example would be found in the recently published resource book from the United Methodist Cokesbury Resource Center, entitled African American Resource Catalog. This diverse catalog provides rich resources in African American Christian concerns, addressing biblical study, worship and preaching, liturgical garments, children's educational materials, etc. These are referred to in the catalog as "Church Resources for and by African Americans" and they urge persons to

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[49] Banks, Multiethnic Education, 117.

"Share the word with Christian education resources for African Americans." The focus is on African-American resources to be used by African-Americans.

A third model for addressing diversity is a _multiethnic ideology_, in which both the establishment of a strong ethnic identity, and a search for a common identity are viewed as important. The uniqueness of all people and cultures is affirmed, and the goal of society is understood to be to enable diverse groups to work together in common directions. In multiethnic education the curriculum is designed to respect the ethnicity of the students, make use of ethnic identity in positive ways, and help students to function within a common culture, a personal ethnic culture, and other ethnic cultures. Teachers represent diverse ethnic and cultural groups, and are sensitive to the diversity of their students. Multiethnic educators work to change all dimensions and arenas of education towards systems which affirm diversity and help people identify with one another.

In the church, the multiethnic model would create a common understanding that pluralism in the church embraces both strong ethnic identity and shared group identity. The issues of ethnic groups other than one's own would become important to people, and would be incorporated into church life. Common identification as faithful disciples of Jesus Christ would draw people together, and the rich diversity of their worship, educational and other traditions would be the

basis for the identity of the congregation. Differences
would be respected and engaged as sources of learning.
Cultural diversity would be seen as a source for enrichment
of one's faith life. Worship would vary week by week in
style and resources, reflecting a variety of traditions.
The church would be constantly changing as people
representing diverse communities and concerns became central
to church life. At the same time, individual interests and
the focused needs of specific ethnic groups would still be
available as a source of support. Denominational resource
catalogs would be a rich mix of materials from many cultural
traditions, all presented as important and useful for the
whole religious community.

In the area of mission studies in the church community,
discussed previously, a very important model for
multicultural education is possible. Mission studies are
important in that they embrace the life, culture and
ministries of people around the world. The focus needs to
be expanded so that the impact of the educational curriculum
occurs in the development of a global identification for
persons. A goal of multiethnic/multicultural education is
for individuals to identify in new, supportive ways with
communities outside of their own personal community. Banks
speaks of the development of world citizenship by persons
who have already developed a reflective and strong sense of
ethnic and national identity. This might correspond to a

global Christian identity, based on mutuality and a shared spirituality.

Some Implications of Banks' Theory for the Church

The educational theory of James Banks presents a challenge to the church. Just as he defines the school system as a critical change agent in society, I propose that the church has a significant responsibility as a change agent in society, based on its biblical mandate. The church has a theological and historical framework which can be used for understanding, defining and developing cross cultural community, and for helping to establish such communities in the broader society. Christians are a part of the biblical call to be faithful people in the midst of God's community, which was created in diversity.

Implications for Curriculum

When addressing multicultural/multiethnic issues from the perspective of Christian education, an immediate corrective is needed on the work of James Banks. His theories about educational reform and social change, appropriate for his field of study, focus on a school based model of education. In the context of the religious community, the understanding of the sphere of education must embrace a wider arena than the church school class and curriculum resources. Every dimension of church life will be reshaped by a focus on multicultural education. Every dimension of the church is influenced by its members, who

bring their own diverse experience and knowledge into the church setting, thereby changing the nature of the church community. For some communities of the church, education is understood to be isolated into the formal classroom, which creates a dilemma for the Christian educator who understands the educational process to be taking place in a broader context. In other church communities, education is seen as primarily occurring outside of the classroom. For instance, the African-American church has historically treated the sermon and the worship service as a primary educational medium. All dimensions of church life are appropriate arenas for education. This does not conflict with Banks' model, but expands it into appropriate contexts for the church.

Multicultural curriculum in the church should impact all areas of learning within the community. James Banks indicates that students should experience a curriculum which presents ethnic and cultural groups in accurate and sensitive ways as well as enable them to "see the experiences of both mainstream and minority groups from the perspectives of different cultural, racial and ethnic groups."[50] In the same way people of the church need to be learning to perceive the world sensitively and accurately. Instruments for learning may be developed in such a way that a variety of perspectives, which extend

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[50] Banks, <u>Multiethnic Education</u>, 161.

beyond those of individual persons in the community, might be shared. These perspectives can be experienced as rich and useful contributions towards understanding what it means to be the church and to be persons of faith. A new ability to think multidimensionally should be a focus in Christian education.

Implications for Social Action

Another potentially significant impact on the church, using Banks' theory, is in the area of social action. Banks' work points to social change as integral to incorporating multicultural systems. Just as there is a gap in the United States between the stated social ideals and the social reality,[51] there is a gap in the church between the ideals of faith and the church's actions of faith. Given the historical realities of the United States, seriously addressing racial/cultural issues calls into question the social structure within North American communities. The church can join with others in addressing these issues, and can present a powerful force in calling for justice in the systems of human relationship. The church can model structural and systemic change within its own communities in light of its own historic racism. Multicultural/multiethnic education, both within and outside of the church, leads to social action.

To engage in such action, a social-cultural approach in

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[51] Banks, Multiethnic Education, 165.

religious education is needed, in which

> religious education is essentially concerned with
> social and cultural reconstruction.... [and] the
> teacher's task is to create social consciousness and to
> develop social living skills.[52]

A social action approach in religious education is an

integral part of the faith development process, whereby

people learn the implications of faith for the life they

live and the society in which they participate. A social-

cultural approach to religious education stands deeply

rooted in biblical foundations and theological reflection.

The witness of the African-American church experience,

grounded in biblical story and social oppression, serves as

a strong model for other communities to follow, whether they

are ethnic specific or multicultural. Banks observes that

finally education should help persons "acquire the

knowledge, skills, and commitments needed to make their

societies and the world more responsive to the human

condition."[53] His assertion is one to which the Christian

community can readily respond.

Conclusion

The work of James Banks is of critical importance

within the field of multicultural education. His scope of

understanding of multiethnic and multicultural issues is

diverse and thorough. The implications of multiethnic

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[52] Harold William Burgess, An Invitation to Religious Education (Birmingham: Religious Education Press, 1975), 59.

[53] Banks, Multiethnic Education, 49.

education are fully explored by Banks, and he has come to conclusions which emphasize the ways in which multicultural and multiethnic education demand a response. He has himself responded, adapting and changing some of his own initial concepts of education, and now focusing on the critical issue of ethnicity and calling for social change. Banks seeks to explore multicultural issues from the standpoint of cultural/racial minorities, and seeks primarily to establish education which addresses the needs, and functions within, the perspectives of cultural/racial communities. He works within a vision for a multicultural society, which is enriched by its plurality, rather than being divided by its diversity.

The work of James Banks provides insights invaluable to the work of the church in multicultural community. The church can apply its biblical, theological and ethical understandings of human community in dialogue with Banks' work, creating a partnership which can bring a vision for wholeness in the human community.

CHAPTER 4

Exploring Theological Concepts Within

Multicultural Education

The intent of this chapter is to provide a theological foundation for the understanding of multicultural education. Multicultural education is more than another way of doing education. It involves a rethinking and reworking of human relationships. It is a transformation of education: in curriculum, in teaching method, and in every aspect of the educational teaching/learning paradigm. The possibility and creative force for this transformation is found in the presence of God and the work of the Holy Spirit. Christian theological formulations, especially those present in theologies of liberation and hope, provide a framework for understanding this transforming power of God.

A variety of questions and concerns might be raised in addressing multicultural education theologically:

1. What are the theological tasks in multicultural education?

2. What theological categories and methods are appropriate for and required by the multicultural context?

3. What theological understandings undergird multicultural relationships and communities?

4. How can people develop a theological understanding of the multicultural community?

These questions are multi-dimensional and multi-directional, and can be richly addressed in the context of the multicultural, multiethnic community. Multicultural communities need to be directing these questions to theologians, and theologians need to be exploring the questions with multicultural communities. The potential in such a dialogue is for a dynamic engagement of religious belief and practice that will push forth a "new being" into the church and other communities of faith. Mary Elizabeth Moore describes the possibilities for this dialogue by offering

> an invitation to passion--passion about theology and educational method. The passion is for theology and education to stand in relationship, to speak to one another, and to be re-formed by one another.... Surely systematic theologians care deeply about how their reflections on faith interact with people's lives in the learning community and how they fit, or do not fit, with what people do when they gather in those communities. Surely educators with religious sensitivities care deeply about how their practice draws from theology and how seriously their experiences in communities of learning are taken by people engaged in theological reflection.[1]

The multicultural context is the birth place for a whole new theology which reflects and wrestles with the diversity of faith journeys and life experiences found within.

One might seek to identify the theological question to be addressed in multicultural situations. As tempting as this inquiry is, there is no single theological issue which emerges from nor addresses the multicultural community. The

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[1] Mary Elizabeth Moore, Teaching from the Heart, 1.

diversity of the community, the cultural-social histories present, the expectations and needs of the different parts of the community all impact the spiritual journey of the diverse people who may be gathered together at a particular time. For observers to the multicultural context, the question may seem to be, "What does it mean to be a people, with common ties and tasks?" For those experiencing the multicultural community, questions may well be more those of survival.

An anecdote, which occurs outside of a religious context, illustrates the complexity of multicultural communities. The location is an eleven-hour airline flight from Thailand to Los Angeles via Korea. Every seat on the plane is filled. The back one-third of the plane is occupied by refugees and immigrants from South Asia, each person wearing an identification tag. Many of the immigrants are dressed in the clothing of the traditional mountain people of Cambodia and Laos, as well as Vietnam. There are old people, children, and all ages in between. Several people on the flight are returning from a conference of Asian church women which was held in Bangkok; one is a European-American Roman Catholic nun, who lives in a refuge house for prostitute women in Seoul, Korea. Many Korean persons are on the flight, as well as a very large group of American service personnel. Other passengers are tourists or business people of a variety of cultural groups. All of

the passengers have a common destination: Los Angeles. All have a common concern: arriving safely. But beyond these, what does this group have in common? The airline personnel attempt to take care of the needs of this diverse group. The smoking sections have been significantly increased to accomodate the service personnel, yet other passengers complain about the smoke. The refugees, many of whom had lived for years in refugee camps on the edge of war, struggle to comprehend what is happening to them. Some of the older people seem literally in shock. A young mother lies her sleeping child on the floor in the aisle, as she has always done at home, and encounters an irate stewardess who tells her it is unsafe, and who wants to hang a bed on the wall in which to place the baby. The films shown on the flight are a comedy about Los Angeles and another which makes abundant use of guns and violence. How does this diverse group of people respond to their "community?"

How might one address, theologically, the needs of this community of people? What are the theological issues which arise out of such multicultural contexts? Although the situation cited above is transitory and somewhat artificial in its identity as a community, it can represent the complexity of the task in relating to the multicultural communities in our cities and our churches. The following presentation of theological reflections, from diverse community contexts, seeks to explore the dynamics of

multicultural communities and what theological implications these might mean for multicultural Christian education.

An overview of the work of selected theologians is presented. These theologians are diverse, and write about theological issues with a variety of intentions. Their varied voices work together to provide a multi-angled look at the possibility for multicultural community. Their images and concepts will provide a theological source for understanding multicultural education. Especially critical will be discovering the ways in which the theologies themselves serve as agents of transformation which liberate Christian education to wider and deeper dimensions. The theologians are: Samuel Rayan, Kosuke Koyama, Marjorie Hewitt Suchocki, Howard Thurman, Gustavo Gutierrez, and Robert Schreiter.

Multicultural education, in the general field of education, accomplishes a variety of goals which are important to developing better citizens and providing equal educational opportunities. Multicultural Christian education affirms these goals, and embraces a wider focus and purpose. The goals of multicultural Christian education emerge from a concern based in the theological understandings of God's creation of humanity. As God's created creatures, how does humanity relate with one another, and indeed with all of creation, in ways which reflect God's intent? How can Christian education address

the issues of stewardship and discipleship in a global

context? How can Christian education work towards

developing persons of faith who are empowered to bring

healing to broken communities and lives? Multicultural

Christian education, emerging from the historical, biblical,

and faith community, seeks theological vision for creating a

new community of human wholeness, known as the "reign (or

Kingdom) of God."

Theological reflection on multicultural education is

important for two reasons. First, exploring the theological

foundations for multicultural education is critical for the

self understanding of the church as part of larger

multicultural communities, locally and globally. Second, it

gives a framework which is necessary for the church to

enable persons to think theologically, within the

multicultural context. Both of these issues are addressed

in this chapter.

Theological Expressions Which Undergird

Multicultural Education

Samuel Rayan

A profound theological foundation for multicultural

education may be found in the work of Samuel Rayan, a Jesuit

theologian from India. In his article "The Search for an

Asian Spirituality of Liberation," Rayan is defining issues

within Asian spirituality, and is not specifically looking

at multicultural issues.[2]   However, his conceptual system

addresses faith issues which clearly affect an understanding

of multicultural community issues.

Rayan explores the difficulty of traditional

understandings of spirituality which, although "precious,"

tend to focus on internal, personal, individual, and other-

worldly ways of relating to the presence of God.   He

develops another image of spirituality which points "to the

Hebrew <u>ruah</u>, the breath of God, the wind of God, the energy

and the power of God."[3]   In this concept, the whole of

human life is infused by the presence of God, inward and

outward, in contemplation and in action.   Christian

spirituality for Rayan is becoming "ever more open and

response-able to reality."[4]   He says,

> The more open we are, the more spiritual; the more
> realities to which we are open, the greater the
> spirituality; the greater the depths and the profounder
> the meanings of reality to which we are open, the more
> authentic the spirituality.   The more significant the
> reality to which we make ourselves open, the finer the
> spirituality that is lived.[5]

Rayan's concept of openness is an embracing action

which does not attempt to hide from reality nor to organize

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[2] Samuel Rayan, "The Search for an Asian Spirituality
of Liberation," in <u>Asian Christian Spirituality</u>, eds.
Virginia Fabella, Peter K. H. Lee, and David Kwang-sun Suh
(Maryknoll, N.Y.: Orbis Books, 1992), 11-30.

[3] Ibid, 20.

[4] Ibid, 22.

[5] Ibid.

reality into preconceived systems of knowledge and action. Its openness is a profoundly spiritual venture which includes "cultivating awareness of the depth and mystery of things, events, and people" and "the readiness to study reality, to analyze it, and understand it in depth."[6]

Related to openness is response-ability, which moves beyond a traditional understanding of accountability and "consists in our willingness and readiness to respond to significant realities and situations of import for life."[7] Openness is an initial participation in response-ability, which may then expand so that openness and response can consist of "acting to transform reality."[8] Rayan points out that response-ability implies conversion, "a fundamental change of perspective, in beginning to see reality with new eyes."[9] The act of response changes attitudes, perceptions, and structures, within a person and within society.

The work of Samuel Rayan is in itself a call to conversion--that people of faith might see with new eyes and hear with new ears. His theology is one of transformation, in that he calls on persons of faith to embrace the

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[6] Rayan, 2.

[7] Ibid, 25.

[8] Ibid.

[9] Ibid.

diversity of God's creation, and then be open to what creation teaches them. The theological concepts embody a model of discipleship which reflect more than a personal response to faith. In an outward journey of relationship, persons are profoundly affected by situations of oppression and actions of liberation. They then, through discipleship, come to participate in actions of liberation themselves.

Committed involvement in any multicultural venture contains an ongoing call to openness. Every encounter across cultures contains a choice: to resist and defend one's own way and position, or to be open and embrace the differences. Genuine relationships which occur across cultures result in the transformation of one's identity, as one increasingly becomes open and relates to the complexity of humanity and all of God's creation in ever widening circles of connection. This transformation is to another (and a series of other) identities, not to a common, mutual identity. Involvement in multicultural education immerses participants, to use the categories of Samuel Rayan, in theologies of openness and response-ability.

This theological construction has some correlation with the educational theory of James A. Banks. In addressing the integration of ethnic content into curriculum, Banks presents a four level typology of approaches: contribution, additive, transformation, and social action.[10] These can

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[10] Banks, "Integrating the Curriculum," 192.

be more broadly defined for multicultural interaction. That is, in multicultural relationship, people move from appreciating contributions, to adding some other cultural dimensions to their own lives, to incorporating the perspective of other communities into their own perspectives, and then, finally, taking action on behalf of other communities. For Banks the social action level is an indicator of an advanced level of multicultural awareness, for it indicates the ability to take on the concerns of another community as if these were one's own. That is, to relate multiculturally is to take part in a fundamental change of perspective.

In theological terms, multicultural education might be defined as an educational conversion experience. Multicultural education needs to be approached as a dynamic educational process, rather than a static learning experience. As learners engage one another in their diversity, change occurs, because the learners have heard and seen one another in new ways. In Rayan's theological understanding, these learners then respond out of a new self identity, in solidarity and action with others, in acts of liberation.

Kosuke Koyama

The theology of Kosuke Koyama emerges from two central contexts. One is his experience as a Japanese citizen, particularly in relationship to "The Fifteen Year War"

(World War II). Second, is his life as a Kyodan missionary with the Church of Christ in Thailand for 8 years. He develops a theology rich with images and concepts contextual to the Japanese and wider Asian experience. His ability to theologize out of a specific context, and then connect with a broader community is a significant model for multicultural education.

In his Waterbuffalo Theology Koyama reveals that the sight of a herd of waterbuffaloes grazing in the muddy paddy field is an inspiring moment.

> [I]t reminds me that the people to whom I am to bring the gospel of Christ spend most of their time with these waterbuffaloes in the rice field. The waterbuffaloes tell me that I must preach to these farmers in the simplest sentence-structure and thought-development. They remind me to discard all abstract ideas, and to use exclusively objects that are immediately tangible. "Sticky-rice," "banana," "pepper," "dog," "cat," "bicycle," "rainy season," "leaking house," "fishing," "cockfighting," "lottery," "stomach-ache"--these are meaningful words for them.... From talking about the human situation I go on to call God into this real human situation.[11]

Such theology is born in the context and concern of the people. It is not to be confused with a simplistic theology, but is formed in the categories that are meaningful to the persons hearing the Gospel. Koyama inquires, "Is not involvement the only soil from which theology germinates?.... [T]heology for northern Thailand

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[11] Kosuke Koyama, Waterbuffalo Theology (Maryknoll, N.Y.: Orbis Books, 1974), vii-viii.

begins and grows in northern Thailand, and nowhere else."[12] Koyama seeks theological constructs which consist of concepts appropriate to context and community. This leads him to observe the specificity of Jesus, who spoke Galilean Aramaic, and referred in story to specific images from his own cultural context. Koyama intertwines the concepts of incarnation and inculturation, pointing out that in the historical Jesus "the incarnation--the Word 'became flesh' was the in-culturation for it 'dwelt among us.'"[13] The experience of God is in this sense concrete, visible, and understandable in human terms, rather than abstract, invisible, universal and otherworldly. Incarnation as in-culturation does not require faithful people to set aside their own cultural identity, because even Jesus Christ, the revealer of God, lived closely tied to time, place and culture.

The concept of incarnation as inculturation has been explored by other theologians who seek to affirm cultural diversity and broaden concepts of Christian spiritual experience. Aylward Shorter writes in his Toward a Theology of Inculturation that "[i]nculturation is a further and definitive step by which Jesus Christ enters into a living

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[12] Koyama, Waterbuffalo Theology, ix.

[13] Kosuke Koyama, Three Mile an Hour God (Maryknoll, N.Y.: Orbis Books, 1979), 65.

relationship with a cultural tradition."[14] Melanie May,

in reflecting on tradition and education, also finds

inculturation to be a critical concept, saying

> Inculturation, in many ways, is a contemporary word for
> incarnation, pointing to an appreciation of cultural
> diversity and acknowledging the diversity inherent in
> Scripture and in Christian tradition.[15]

At the same time that Koyama intricately and

affirmatively explores and seeks cultural specificity, he

reveals every culture to be impacted and affected over time

by contact with other cultural systems, in a series of

"interactions, adaptations, assimilations, integrations and

disintegrations."[16] Koyama then proceeds to critique

theology which reflects ethnocentrism, tribalism and

parochialism.[17] Koyama defines his concern by saying,

> Parochialism is basically a geographical concept
> meaning that one's view of reality is limited to the
> confines of one's parish. But its serious meaning
> emerges when it is understood in its spiritual and
> intellectual implications. A person who has travelled
> extensively has not necessarily transcended the
> parochial outlook. On the other hand it is possible
> that a geographically confined person can have
> spiritual and intellectual imagination to free himself

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[14] Aylward Shorter, Toward a Theology of Inculturation
(Maryknoll, N.Y.: Orbis Books, 1988), 11, as cited in
Melanie May, "Tradition and Education," in Theological
Approaches to Christian Education, eds. Jack L. Seymour and
Donald E. Miller (Nashville: Abingdon, 1990), 39.

[15] May, 39.

[16] Koyama, Three Mile an Hour God, 66.

[17] Ibid., 51.

or herself from the grip of parochialism. Self-righteousness is the source of parochialism.[18]

His concern arises from his analysis of the development of the Imperial dynasty of Japan, which created a parochial theology, shutting out all reality except that created by the Imperial rulers. He notes the dangers of perceiving God in parochial terms, when the finite is given infinite significance.[19] Parochial theology is a spiritual malady, which manifests itself in a self-centered search for security, self-admiration, prejudices and one-directional thinking.[20]

Koyama names racism as a "violent parochialism,"[21] which insults the "inspiration of God which is in [humanity].... The presence of the breath of God is the source of ... human dignity."[22] Basic, then, to Koyama's theology is the dignity of all people, created in the image of God and with the breath of God. Racism and ethnocentrism are contrary to the Christian faith. He refers to the biblical promised land as a "busy, dangerous, intersection

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[18] Kosuke Koyama, _Mount Fuji and Mount Sinai: A Critique of Idols_ (Maryknoll, N.Y.: Orbis Books, 1984), 23.

[19] Koyama, _Three Mile an Hour God_, 24.

[20] Ibid., 62.

[21] Ibid., 63.

[22] Ibid., 134.

land" in which three continents met-- Asia, Africa and Europe.[23]

> Promised life then means intersected life. It is not an isolated life. It is a life busily engaged in encounters. It is a life not at home on the museum shelf. It is on-the-street-life. Christian faith is the heir to this promised-land-life. It hears the Word of God at intersections since the Lord of the church, Jesus Christ, lived a promised-land-life, an intersected life, and was crucified upon the intersected cross. He, the Promised One is, as it were, Mr. Intersection.[24]

The theology of the present age is also occurring at an intersection, so "the theological meaning of the shrunken world is that the whole world is taking the shape of the promised land."[25] He calls us to remember that God inspires us to live "not just in human relationship but in human-dignity relationship."[26]

Kosuke Koyama presents a theological vision which embraces both the particular contextual and the universal community. His biblical and theological image of intersected life provides a vision for the multicultural church. What, then, would the church look like if it embraced the biblical/theological image of intersected life? Such a church would be unafraid of diversity, and would welcome both the gift and the chaos that diversity offered.

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[23] Koyama, <u>Three Mile an Hour God</u>, 45.

[24] Ibid.

[25] Ibid., 46.

[26] Ibid., 63.

The intersected community would see in its encounter the Christ, and would understand that to live in the Promised Land is to live closely and intimately with the Holy. A Promised Land life actively seeks to bring others to the love and justice experienced there.

Education in the Promised Land community would explore many intersections of faith and community, grounded in the knowledge that biblical faith emerged and lived in diversity. The educational experience would be designed for dialogue; the context would recognize that the faith issues and cultural identity of people are connected. The community of the Promised Land would seek to discover ways to raise attitudes and issues which would block intersection and which might lead to isolation and the "violent parochialism" of racism. Breaking down walls of prejudice and racism would be experienced by the community as critical theological and ethical issues of faith.

Marjorie Hewitt Suchocki

Marjorie Suchocki's work in process theology is also informative here. This system of thought is useful in reflecting on what happens in the encounter between theological ideas and new circumstances. Process theology is uniquely helpful in formulating theological constructs in response to a changing, dynamic world. Process theology is a responsive theology, as compared to theological systems based on more static theological constructs. The new

circumstance of multicultural society and church provides an intriguing invitation to consider the thinking of process theologians. The discussion found in this work is a brief sampling of concepts, rather than a thorough analysis of process theology or Marjorie Suchocki's work.

Suchocki points out that "in a process universe, everything that happens in the world matters. God works with what is, in order to lead the world toward what can be."[27] It matters, then, that much of human encounter occurs in stratified social arrangements, or that racial issues remain a predominant problem in human relationships. It matters when encounters and relationships occur across human boundaries: cultural, racial and otherwise. Multicultural circumstances provide a particular context for God to be at work in a specific way. Suchocki pictures the responsive context of God's reality:

> In a process universe, each affects all; the well-being of one has an effect upon the well-being of the others. God works with what is to bring about what can be. When we retain attitudes of hostility or resentment in unforgiveness toward another, that attitude has a real effect upon the other. We refuse to allow ourselves to become part of the redemptive reality of the other, wishing instead that the other experience negative judgment. But remember that God feels the world in every moment of its completion.... In the final unity of divine justice, the redemption of one is felt by the other, so that God is the reality of reconciliation.

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[27] Marjorie Hewitt Suchocki, God, Christ, Church: A Practical Guide to Process Theology (New York: Crossroad Publishing, 1982), 206.

> In the kingdom which is God, we move toward acceptance of each other.[28]

In the multicultural community, this concept of the human impact on the possibility for a hostile or a redemptive reality is profound. The ways in which the multicultural community relate to one another, the ways in which people struggle to define their personal identities and their community identity have a real impact on the way in which God can work in their midst for reconciliation.

Suchocki uses the image of a kaleidoscope to describe the changing configurations of reality by which a particular period of time can be observed. Time, place and particularity are affected by an event, a thought, a movement, which turns the kaleidoscope to new arrangements. Much of what was previously seen is still there, but in such a different way that it gives a whole different picture on reality. She calls Christians to

> take the kaleidoscopic shift of our time seriously, and engage in the task of expressing again the redemptive realities of Christian faith.... The proclamation of faith in terms that speak to the whole of reality depends upon the church's faithfulness to this task.[29]

Suchocki's words bring encouragement to Christian education as educators seek to understand their task in a kaleidoscope world of many cultures, traditions, races and communities. Each color, each shape, adds new dimensions to

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[28] Suchocki, 209.

[29] Ibid., 4-5.

the picture before the church. In the multicultural
community, the church is like a kaleidoscope, to which can
be added colors and shapes which bring diversity to the
church's experience.

In Suchocki's process thought system, reality is
constantly constructed of interchange and exchange between
particular individual identity and with all that is
encountered beyond the individual. This includes other
persons, circumstances, and the strong reality of the past.
External reality is always impacting the individual's
internal reality, and the individual impacts the external
reality, so that "through relationships we become what we
are. We, in turn, affect the becoming of others; others
must internalize our effects."[30] In this construct the
past has a strong impact on the present, and thus the
future. In multicultural and multiracial concerns, these
ideas provide further insight into issues of identity.
Multicultural education aims to affirm the personal
historical, ethnic identity of persons in their fullness,
and at the same time, find ways for these separate
identities to have impact on one another, even to change one
another. The purpose is not to obliterate identity, but to
acknowledge the usefulness of the gifts brought to the
community by persons of different identities. Thus the

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[30] Suchocki, 26.

identity and tradition of all individuals helps shape the reality of which humanity and God are a part.

An area little explored in multicultural theology is the nature of sin. Marjorie Suchocki defines sin as fear of death. She says that "sin enters the picture when our response to death is to close ourselves off against a future that is still possible for us," and it involves "protecting the present against a future that is too threatening."[31]

What happens when people refuse to relate across racial, cultural communities? Why does this happen and how can it be explained in theological terms? How can the Christian educator and pastor respond to those in the community who divide themselves off from persons of different racial/ethnic heritage? A particular circumstance might be illustrative for the discussion. In the multicultural church described in the first chapter of this work, there are a number of European-American members who have been part of the church for three or more decades. For many years the church has had representative members of ethnic groups other than white, but more recently the percentage of white members, although strongly represented, is the smallest in the membership roles. During the celebration of black history month, it was reported that several people had said they were not coming to church for the month. Recent complaints had been made that the pastor

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[31] Suchocki, 27-28.

had talked about black people in his sermons too much. For example, on the Sunday following the death of Supreme Court Justice Thurgood Marshall, an illustrative point in the sermon had referred to Justice Marshall. In addition, two leading community members had preached on laity day, and both were African American men. A white church member speculated on the complaints and the lack of attendance, wondering how much it had to do with fear-- fear based in changes that were out of the control of these long time members; the church did not look familiar any longer, and no longer felt like their church. This would seem to point to Suchocki's construct of "protecting the present against the future that is too threatening."

In theological terms, the choice to shut off portions of the community because they reflect racial and cultural differences can be described as sin, for such separation fears the change that is inherent in the cross racial relationship. Suchocki further describes the nature of sin in the context where one refuses to receive from others. This is the "absolutizing of the self," which denies the reality that we live in relationship and can lead to extreme forms of "degradation and/or violation of others or of self."[32] The naming of this sin certainly points to a reality of racial alienation and violence which exists in contemporary North American society, where many persons live

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[32] Suchocki, 32.

cut off from the fullness of existence in relationship with others.

How does humanity, caught up in the "absolutizing of the self," break out of this sin? The answer must come from beyond the individual self. It is God who gives value to all that is possible, to all diversity. Not only does God value all diversity, God reflects within all diversity. Suchocki says that God gives meaning and value to each particular, and carries within a harmony of all diversity.[33] Diversity within God occurs harmoniously, that is, in cooperative and creative relationship. God envisions "mutuality of relationships" and thus opens "possibilities of the future."[34]

Suchocki believes that contemporary Christianity, in efforts of liberation, seems to be pushing toward new manifestations of the kingdom of God.[35] All circumstances in which people suffer have an impact on God, and all efforts to alleviate that suffering are a participation in the work of God, and are a reflection of God in human community. In this struggle for liberation, the diversity of the human community is made real. Humanity receives direction and hope in living with its diversity by coming to the knowledge that "God values the many in the unity of the

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[33] Suchocki, 38.

[34] Ibid., 49.

[35] Ibid., 195.

divine nature", and that "diversity is essential to unity, even within the depths of God."[36]

In process thought the past and the future are moving together toward the future in a creative force. Therefore "the many have become one--but in doing so, the many have been increased by one; a new multiplicity exists, calling for creative unification into a new one."[37] The images of this system of thought are helpful in responding to multicultural issues, for the issue of diversity versus assimilation is addressed. The continual creative process of many coming together, creating something new, and moving on towards new creation speaks of a dynamic, creative community, dwelling in God's creative power. Through the theological naming of fear and alienation as a part of human sin, God's redeeming, healing vision can give hope for changing of the human systems of relationship.

Howard Thurman

Howard Thurman wrote and lived out of a deep conviction of Christian faith, which he understood to lead profoundly to wholeness and reconciliation. As founder of the Church for the Fellowship of All Peoples in San Francisco, a non-denominational multi-racial church, and as Dean of the Chapel at Boston University, Thurman sought healing within

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[36] Suchocki, 199.

[37] Ibid., 20.

and among people, a healing grounded in the profound love of
God and the witness of Jesus Christ.

Thurman delivers a forceful critique of Christianity as
it has operated in society. He asserts,

> To those who need profound succor and strength to
> enable them to live in the present with dignity and
> creativity, Christianity often has been sterile and of
> little avail. The conventional Christian word is
> muffled, confused, and vague. Too often the price
> exacted by society for security and respectability is
> that the Christian movement in its formal expression
> must be on the side of the strong against the weak.[38]

He asks the critical question, "Why is it that Christianity
seems impotent to deal radically, and therefore effectively,
with the issues of discrimination and injustice on the basis
of race, religion and national origin?"[39]

In his work Jesus and the Disinherited, Thurman turns
the focus of Christian faith to the vantage point of the
poor, the disenfranchised, and the marginalized, whom he
calls the disinherited. He looks at issues of fear,
deception, hate and love from the perspective of those who
are without power in society, a position profoundly
understood by Jesus. He calls the powerful in society, who
have come to control Christian faith, to accountability for
their failure to "to analyze the basis of hatred and to

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[38] Howard Thurman, Jesus and the Disinherited (New
York: Abingdon-Cokesbury Press, 1949), 11-12.

[39] Ibid., 7.

evaluate it in terms of its possible significance in the lives of people possessed by it."[40]

Thurman understands the central message of Jesus to be "focused on the urgency of a radical change in the inner attitude of people,"[41] especially the privileged who must change their relationship to the disinherited. This change must include erasing the attitude of obligation that the privileged take toward human need, and instead, focusing on the relationship among the brothers and sisters in life and faith.[42]

Thurman searches for the meaning of the Christian faith in terms of the needs of "people who stand with their backs against the wall."[43] The disadvantaged and disinherited person seeks, as all people do, for answers to the questions "Who am I? What am I?"; society provides these persons with negative answers. But central to the Christian faith is the word of Jesus that each person is a child of God.[44] This understanding stands powerfully against all that threatens the disinherited and causes them to live in isolation, helplessness and therefore fear.

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[40] Thurman, 75.

[41] Ibid., 21.

[42] Ibid., 13.

[43] Ibid., 7.

[44] Ibid., 49. Some of Thurman's statements are rephrased to enable inclusive language. The direct quotes have been left intact.

Thurman affirms that the "awareness that a man is a child of the God of religion, who is at one and the same time the God of life, creates faith in life that nothing can destroy."[45]

The violent abuse of the powerful in society is manifested in violence among the disinherited. Thurman says "the fact that the lives of the disinherited are lightly held by the dominant group tends to create the same attitude among them toward each other."[46] But a new relationship is built when persons learn that they, on their own, are persons of great worth. Then "the awareness of being a child of God tends to stabilize the ego and results in a new courage, fearlessness, and power."[47]

Thurman's social analysis is grounded in a moral and ethical analysis. His understanding of what he refers to as "responses to oppression" provides a critical analysis of the issues of assimilation and isolation from the viewpoint of the disinherited. Thurman sees Jesus as one who identified with the struggles of the oppressed Jewish community of his day. Jesus understood and addressed the question which affects all disinherited persons: "What must be the attitude toward the rulers, the controllers of

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[45] Thurman, 56.

[46] Ibid., 70.

[47] Ibid., 50.

political, social and economic life?" Thurman identifies

two responses.[48]

The first is non-resistance, which can manifest itself

either as imitation or isolation. The aim of imitation

> is to assimilate the culture and the social behavior-
> pattern of the dominant group. It is the profound
> capitulation to the powerful.... It makes for a
> strategic loss of self-respect. The aim is to reduce
> all outer or external signs of difference to zero, so
> that there shall be no ostensible cause for active
> violence or opposition. Under some circumstances it
> may involve a repudiation of one's heritage, one's
> customs, one's faith.[49]

The powerful in society strongly endorse this concept and

support social efforts of assimilation. Non-resistance may

also take the form of reducing any contact with those who

are seen as the enemy.[50] The isolation of social groups

results in a social dynamic consisting of the very alienated

versus the powerful, which depends on the maintenance of a

status quo. In this system divisions are clear and a

relationship of resentment is enmeshed.

The second response to oppression is resistance,

manifesting itself as "the physical, overt expression of an

inner attitude," with its "most dramatic manifestation in

force of arms."[51] It is a direct action that prevents

complete helplessness.

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[48] Thurman, 23.

[49] Ibid.

[50] Ibid., 24.

[51] Ibid., 26.

Thurman proposes that Jesus saw the necessity for a third alternative:

> Jesus, faced with so narrow a margin of civil guarantees, had to find some other basis upon which to establish a sense of well-being.... [H]e projected a dream, the logic of which would give to all the needed security. There would be room for all and no one would be a threat to his brother. "The Kingdom of God is within."[52]

Jesus, who lived in oppression and spoke about hope in the midst of that oppresssion, provides for oppressed people the opportunity to claim integrity, identity, and the fullness of life. Jesus cuts through despair and fear, and inspires wholeness in the identity of people. Thurman summarizes Jesus as saying:

> You must abandon your fear of each other and fear only God. You must not indulge in any deception and dishonesty, even to save your lives. Your words must be Yea--Nay; anything else is evil. Hatred is destructive to hated and hater alike. Love your enemy, that you may be children of your Father who is in heaven.[53]

This ethic is based not on the relationship of the oppressed with the enemy, but on what it means to have integrity as one of God's own.

Thurman proceeds to explore relationships among people when the "love-ethic" is central. He says that "once the neighbor is defined, then one's moral obligation is

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[52] Thurman, 35.

[53] Ibid.

clear."[54] Referring to Jesus' story of the Good

Samaritan, he continues:

> With sure artistry and great power he depicted what
> happens when a man responds directly to human need
> across the barriers of class, race, and condition.
> Every man is potentially every other man's neighbor.
> Neighborliness is nonspatial; it is qualitative. A man
> must love his neighbor directly, clearly, permitting no
> barriers between.[55]

Thurman identifies three enemies: the personal enemy; those

who betray the community; and the religious/political enemy.

Thurman believes that the first two enemies are still in

some way identified as one's own people, and so the means of

reconciliation and forgiveness are accessible and

understood. The personal enemy and community betrayer are

the kinds of enemies that people are generally taught to

love. But the last enemy, the religious/political enemy, is

an impersonal other, who holds power and social status. To

love this enemy requires a change in relationship. This

change begins by identifying the person in the enemy, so

that the enemy is no longer object. The love of enemy

initiates an unscrambling process which then requires new

relationships beyond social and status distinctions.[56]

Relationships are now based on the wholeness of personhood

in each party.

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[54] Thurman, 89.

[55] Ibid.

[56] Ibid., 97.

Thurman envisions a common relationship for the privileged and the underprivileged which might occur within a common environment for the purpose of providing normal experiences of fellowship.[57] Systems of segregation prevent this relationship from occurring with integrity, which demonstrates for Thurman one reason segregation is "a complete ethical and moral evil."[58] Thurman affirms that "the first step toward love is a common sharing of a sense of mutual worth and value,"[59] which can only occur in actual encounters in life, in genuine relationships, when all persons involved choose to be a part of the relationship. Thurman believes that the opportunity to join together in the common worship of God provides the context for building these strong and significant relationships, because it brings people together as God's children.[60]

Thurman provides a critical reflection upon the human condition, especially as seen from the position of those without power. At every occasion of multicultural education, teachers, designers, and participants must listen carefully to the voice so profoundly raised in Thurman's work. The issue of power relationships and the history of dominance reflected in racist social policies is a

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[57] Thurman, 98.

[58] Ibid, 98.

[59] Ibid., 65.

[60] Ibid., 98.

significant part of every cross racial relationship, and Christian education, especially in the European American community, must dare to address this reality.

Thurman's contribution to the subject of multicultural education lies not in a systematic theology, but in his wisdom and spiritual insight regarding life together as people of faith. He stands firmly and significantly as a witness for the "disinherited." His discussion of Christianity is rooted in the witness of the disinherited, rather than in the belief and systems of the powerful. Thurman addresses the issue of power convincingly, and serves to nudge the powerful and influential in the church to change their perceptions of the remainder of the community. He dismantles their basis for power, and empowers the "disinherited" to be agents of transforming love.

Efforts to engage one another in the multicultural community often suffer from historical and social systems of power relationships; thus the multicultural community is blocked from engaging one another as sisters and brothers of faith. Thurman's carefully dismantles the sinful nature of power. His work creates a theological construct for addressing authority in the faith community, where the temptation remains to resort to models of social authority based on racism, classism, elitism and sexism.

Thurman's image of the experience of worship as critical for the bonding of diverse community provides an excellent example of an opportunity for Christian education in the life of the multicultural church community. Experiences of worship need to be acknowledged as educational events, which include many kinds of teaching moments-- the traditional sermon, scripture readings, liturgy, as well as images, sounds, movements, and relationships. For Thurman participation in worship brings people together in a common experience of being in the presence of God. The ways to worship God are richly diverse, and the very act of worshipping can present opportunities for cross-cultural identification. For some persons worship is a highly personal experience; for others it is based on the community being together. Multicultural worship which truly provides an opportunity to be in the presence of God requires a willingness by participants to experience new forms of spiritual expression, and to be open to these new ways. It requires planning and a process of educating one another about the meanings of the worship experience. Persons concerned with Christian education have an opportunity in multicultural worship to lead people forward, in mind, body and spirit, into new dimensions of understanding of one another and of God.

Gustavo Gutierrez

Latin American liberation theology received a critical grounding in theory by Gustavo Gutierrez in the early 1970s. He presents "a theological reflection born of the experience of shared efforts to abolish the current unjust situation and to build a different society, freer and more human."[61] Liberation theology is not a theme for theology but instead a new way of doing theology, which critically reflects on historical praxis, "a theology which does not stop with reflecting on the world, but rather tries to be part of the process through which the world is transformed."[62]

Gutierrez names two historical tasks of theology: theology as wisdom, and theology as rational knowledge. He prefers to understand these as historical tasks rather than historical stages of theology. Theology as wisdom is spiritual theology, which traditionally combined both the spiritual and the social realm; the development of a dichotomy between these two did not develop until the fourteenth century. Theology as rational knowledge is an understanding of theology as a science, where faith and reason meet. Gutierrez proposes a new task of theology: critical reflection on praxis, in which theology becomes the second step, as it responds to the historical moment.

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[61] Gustavo Gutierrez, A Theology of Liberation (Maryknoll, N.Y.: Orbis Books, 1973), ix.

[62] Ibid., 15.

Theology is thus responsive to that which occurs in the contemporary context in which the theologian lives. The context is first engaged, and then, secondly, theological formulations are developed. Ideas are formulated out of specific historical context, rather than historical context being applied to existing theological systems of thought. This theology incorporates spirituality and reason, but in the context of the activities and demands of the world. It is not a static theology but one which grows and changes.[63] Theology in this way "means sinking roots where the pulse of history is beating at this moment and illuminating history with the Word of the Lord of history."[64]

The ethic of this theology is biblical, and lies in the relationship of human beings with one another, and with "God present in the midst of his people."[65] God is acting in history, and God is dwelling in human form. Gutierrez illustrates these concepts in four ways. The first is through the Old Testament covenant, in which the law is transformed into the dwelling of God in the heart of God's people:

> I will take the heart of stone from your body and give you a heart of flesh. I will put my spirit into you

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[63] Gutierrez, 4-12.

[64] Ibid., 15.

[65] Ibid., 190.

and make you conform to my statutes, keep my laws and live by them.[66]

The second theological concept is the New Testament understanding of the covenant fulfilled in the Incarnation, when "the Word became flesh; he came to dwell [pitch his tent] among us."[67] Thirdly, Gutierrez identifies Pauline theology which describes Jesus as the temple of God, and each member of the Christian community as a temple of the Holy Spirit.[68] Through this theological framework, Gutierrez asserts that God is found and experienced in the encounter of humanity with one another and with human history. In the act of God becoming human, humanity and history no longer live outside the holy temple, for "the 'pro-fane,' that which is located outside the temple, no longer exists."[69] God is thus profoundly found in history and Christ is found in the neighbor. Gutierrez says "the bond between the neighbor and God is changed, deepened, and universalized by the Incarnation of the Word."[70] Fourth, and finally, using Matt. 25:31-45 as a basic text reflecting

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[66] Ibid., 192. (References are to Ezek. 36:26-27 and Jer. 31:33.)

[67] Gutierrez, 192. (Scripture reference to John 1:14.)

[68] Ibid., 192-93. (Scripture reference to 1 Cor. 3: 16-17. The language is altered to reflect gender inclusiveness.)

[69] Ibid., 194. (The language is altered to reflect gender inclusiveness.)

[70] Ibid., 196.

the centrality of the relationship to neighbor, Gutierrez

says:

> It is not enough to say that love of God is inseparable
> from the love of one's neighbor. It must be added love
> for God is unavoidably expressed through love of one's
> neighbor. Moreover, God is loved in the neighbor....
> To love one's brother [and sister], to love all
> [people], is a necessary and indispensable mediation of
> the love of God; it is to love God.[71]

For Gutierrez this is not a love of neighbor only in

order to love God, but a true love of the neighbor for who

they are. It is also not solely an individualistic love

found in the traditional religious I-Thou relationship, but

the love of humanity in the economic, social, cultural and

racial reality of life, acted out in loving all

marginalized, exploited, and dominated peoples. In fact,

"to offer food or drink in our day is a political action; it

means the transformation of a society structured to benefit

a few ... a radical change in the foundation of

society."[72] Gutierrez asserts that it is the very

marginalized persons of society through whom "the salvation

of humanity passes" and who will "inherit the Kingdom."[73]

Gutierrez uses the language of conversion when he

discusses a spirituality of liberation. He warns that a

Christianity of liberation can lead to an exclusive love of

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[71] Gutierrez, 200.

[72] Ibid., 202. For Gutierrez this transformation is
based in a Marxist economic analysis of the necessity change
from private ownership of means of production.

[73] Ibid., 202-3. (Scripture reference to James 2:5.)

humanity, alienated from a relationship with God, which is only a partial response to the presence of the Kingdom of God. This spirituality of liberation takes place in a conversion experience, which "means a radical transformation of ourselves; it means thinking, feeling, and living as Christ--present in exploited and alienated [humanity]."[74]

In the context of multicultural issues, it is important to hear Gutierrez' insight about the work of liberation theology, which is contextual and specific. In developing this contextual theology, Gutierrez is very clear that his intent is to develop a theology which has impact and meaning for the universal Christian community.[75]

Gutierrez' method of theology which is, at the same time, historical and spiritual, specific and universal, reflective and practical, provides insights for methods of multicultural education. Educational occasions might provide the context for exploring specific cultural and personal experiences, and then lead persons to identify with one another in commonality. Christian education through this model would critically examine history (local, global, church, secular, personal, community, past and present.) It would understand its task to be one of enabling movement toward the future, developing a hope formed in faith. Christian education would seek to give theological meaning

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[74] Gutierrez, 205.

[75] Ibid., 14.

to human experience and help people move toward change based on experience and theology.

Gutierrez' basic understanding of the incarnate God, loved in and through the neighbor, addresses the multiracial community. Oppressive systems must and cannot stand in the way of relationship with God. The church is understood to be part of the movement toward change, and toward a deeper relationship with God in and through this change. Christian education is thus not static nor passive, but the place where action and reflection occurs in the community.

Contextual Theology as an Educational Methodology
for Multicultural Community

Each of the theological systems described in the preceding section is deeply rooted in a specific context. The story behind each of the theologians is as important as the words they actually say. The thoughts and ideas of each theologian develop in relation to the history, culture and personal experience of that individual. The study of the content and the context is an important educational method for the study of theology. A local church community which seeks to understand the implications of being a multicultural community will do well to study the content and context of these and other theologians who explore concepts relevant to the concerns of a multicultural community.

As a local church, mono- or multicultural, seeks to
better understand theologically the multicultural community,
it will discover "the many-faceted inculturation of the one
Christian faith."[76] While members of local churches seek
to understand the theological systems of other persons,
whose experience and context may vastly differ from their
own, they will experience an encounter with their own faith
system and tradition. This encounter between faith and
culture is the area of study of Robert Schreiter, who
addresses contextual, or local, theology, which is "the
dynamic interaction among gospel, church and culture."[77]

There are two needs in relationship to the
multicultural church that can be addressed by Schreiter's
system of developing local theologies. One need, located in
the majority, white church, is to understand the ways in
which its theology and faith traditions stem from particular
and concrete contexts, which express in significant ways the
Gospel message, yet do not represent a universal faith
system for all people. Western theological thought, as well
as other theological thought, is created in a particular
context. Once a community can understand the fullness and
the limitedness of its own tradition, it is ready to be open

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[76] Edward Schillebeeckx, in introduction to
Constructing Local Theologies by Robert J. Schreiter
(Maryknoll, N.Y.: Orbis Books, 1985), ix.

[77] Robert J. Schreiter, Constructing Local Theologies
(Maryknoll, N.Y.: Orbis Books, 1985), 22.

to that which can be taught from a variety of theological expressions. Every Christian community, and every Christian person, is impacted by culture, church tradition and practice, and scripture, which results in unique and important theological systems of understanding. These represent God at work in the human community, and through these varied theologies "a way to God is charted out, a pathway to a deeper faith and commitment opens out before the community."[78]

The second need lies within the multicultural church—local, regional and national— to discover what it means theologically to be a diverse community. Multicultural communities, who are diverse in themselves, are struggling to develop healthy systems of relationship and to develop appropriate theological expressions of their multicultural reality. Contextual, local theologies have, in the past, been developed particularly in situations where the learned or received theological systems "are no longer adequate or even become an obstacle to a local church's development."[79] These developments have occurred internationally, in communities formerly dominated by missionary theologies, as well as in the Western context in theological expressions of feminist, womanist, African-American and other communities. I would propose that the

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[78] Schreiter, 24.

[79] Ibid., 26.

multicultural church is also a community in crisis, and that the theologies which have been carried by local churches are often inadequate for the context in which they now find themselves. A new theological undergirding is needed.

A multicultural church which begins to identify the theological expressions important to its community will find itself encountering the kinds of questions posed by Schreiter:

> How to be faithful both to the contemporary experience of the gospel and to the tradition of Christian life that has been received? How is a community to go about bringing to expression its own experience of Christ in its concrete situation? And how is this to be related to a tradition that is often expressed in language and concepts vastly different from anything in the current situation?[80]

An educational curriculum for addressing theological issues in a multicultural community might be developed from the work of Schreiter. This curriculum would help participants to identify the theological systems of individuals and cultural communities within their specific multicultural community, and would engage them in a dynamic process of exploring the cultural/theological systems represented.

One section of the curriculum would acknowledge and explore the dynamic interaction between church tradition and culture. This would include examining church tradition, and evaluating how tradition is initially formed through the

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[80] Schreiter, xi.

impact of specific culture and theology. This could be identified in biblical texts; in liturgical study, especially of communion and baptism; and in the analysis of denominational and local church history and tradition.

A second section of the curriculum would help persons name their own theological tradition. People could explore familial, cultural, community, regional, and national dimensions of their spiritual and faith traditions. Skills for naming and listening would be developed, so that participants would be free to discover their own specific heritage and also to experience, respect and be impacted by the heritage of another. An appreciation for different theological expressions could be included in this portion of the curriculum, and might be based on the four forms identified by Schreiter: theology as variations on a sacred text; theology as wisdom, focusing on interior human experience and a search for wholeness; theology as sure knowledge, which includes rational accounts of faith; and theology as praxis, which includes action for social transformation.[81] The curriculum design would explore these four forms of theology, and help people to identify how they have been important in their own specific cultural and familial context. An opportunity to express meaningful spiritual/faith experiences is an important foundation for building multicultural community in which people understand

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[81] Schreiter, 80-93.

their diversity, respect their diversity, and develop a common identity based on diversity.

In a multicultural local church context the impact of cultural tradition, family tradition, church teaching, and church structure need to be named, discussed, analyzed, experienced, appreciated and incorporated into new faith traditions that speak to the reality of the multicultural situation. This is not to say that persons lose their heritage nor that the church loses its traditions, but that the impact of these upon one another forge a new church and a new spirituality in community. This is an ongoing curriculum in the local church community. The concept corresponds to the "spiral curriculum" of James Banks in which students, at each grade level, reexperience four different phases of multicultural relationship and knowledge: human relations skills, cultural self-awareness, multicultural awareness (including understanding of prejudice and stereotyping) and cross-cultural experience, which leads to listening, sharing, and openness to learn and change.[82] In a local church each of these phases might interplay with the development of a local theology (or theologies).

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[82] James M. Banks, ed., Education in the 80's, Figure 1, "Four Phases in the Multicultural Curriculum Process," as presented in material distributed at a workshop on multicultural education.

A third section of the curriculum would help the participants identify the issues and concerns which impact them as a community. Means of addressing the issues and concerns which surface would be explored by the community, and would include a variety of theological responses, action and reflection responses, theoretical and practical responses, individual and community responses. This would represent, albeit in a contained way, a process for the development of a local theology.

Multicultural religious communities provide a rich context for the exploration of spiritual and faith traditions by the people of the community. The meeting of culturally diverse persons often results in a heightened awareness of differences in persons' ways of doing and thinking, but does not often provide the opportunity for a deeper understanding of the other's tradition, or an exploration of meanings found in one's own tradition. The multicultural encounter can result in two responses: a reaction against the unfamiliar and a pulling away from strangeness for self-protection; or an opportunity to study and experience differences and learn more about the diversity of spiritual traditions.

This latter option is the realm of Christian education. Multicultural situations present a self-curriculum, which can be studied and explored with the intent of growing in faith and discipleship through the multicultural encounter.

Often multicultural encounters in the church are dealt with from the stance of administration, church polity or social custom. The opportunity for religious dialogue is often overlooked in the struggle for day to day ways to get along. A theological exploration of historical, current and future identities of the multicultural church provides a rich soil to plant the growth of a new understanding of Christian community.

Summary Observations

A few preliminary possibilities for the theory and practice of multicultural Christian education can be stated in response to the theological presentation in this chapter. The theological exploration of the multicultural community opens up rich and varied directions for Christian education.

Christian educators who take seriously the multicultural context for ministry will design and practice education by:

1. Incorporating an incarnational understanding of faith, in which it is possible that inculturation and incarnation are synonymous.

2. Expressing the diversity of humanity as a central part of God's creation, and pointing toward the presence of the holy in humanity.

3. Acting for change, seeking to understand the impact of human action on God and the future.

4. A willingness to be informed by and to respect the voice of the marginalized.

5. Being open to the community in which Christian education takes place, and engaging in a dynamic dialogue with that community.

6. Operating within diverse theological positions, as these reflect the community, and exploring issues of faith within that community.

CHAPTER 5

A Local Church Multicultural Educational Program

Multicultural education is taking place throughout the church, especially in urban situations where many cultural communities meet. Most children in public schools in cities of the United States are in multicultural classroom situations. The context, however, is not always identified as multicultural, and thus teaching and learning dynamics are not necessarily addressed multiculturally.

The intent of this chapter is to present one example of a multicultural education program which occurred in a local church. It was designed to be multicultural and is presented in a manner to enable discussion of multicultural educational issues.

In January 1992, an educational program called Winter Wonder Land took place at Wilshire United Methodist Church in Los Angeles, California. It was a four-week program designed for elementary school age children, held during a portion of their winter break from public schools.

This chapter explores the intentions of the school, and the theological and educational premises out of which the school operated. The curriculum, which was developed specifically for the school, is described in detail. The recruitment, training and work of the teachers is presented. The response of the staff, provided through their answers to a questionnaire, is described and observations are developed

from these responses. An analysis of the program in light of its intentions and premises is undertaken, making some use of the tools of multicultural educational theory.[1]

Development of the School

The program was developed because of a perceived need by the church community for an educational program during the winter break of a portion of the Los Angeles public schools. January 1992 marked the first year of year-round schooling in the public schools within the immediate church vicinity. It was decided by the church staff and English ministry education committee that a program could be offered to the community which would be beneficial to the children. The decision was made to have a school which identified itself as multicultural. The church felt able to give leadership in multicultural education because of its own diverse multicultural, multiracial membership, which represents over 35 nationalities and worships in four languages on Sunday morning. This diversity was seen as an asset for providing leadership in the community.

Approval for the school was given by the Program Council and Administrative Board of the church, which represent the four language ministries of the church (Korean, Filipino, English and Hispanic). An Advisory

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[1] The author of this project was the director of the school. The tasks of the director included: writing curriculum, recruiting and training teachers, administration of the school, and organizing publicity.

Council was formed with representatives from each ministry. They met on three occasions. The church clergy staff decided to have the director, who was hired for the project, take the primary leadership for the program. Funding was then applied for, through a variety of United Methodist funding sources. The intention of the school was to provide a quality low-cost program, at a cost of less than $10.00 per day per child for a full day program. It was believed that the enrollment would be high enough to fund the program. Expected enrollment was set at 75 children.

Curriculum was developed by the director, with the assistance of a student seminary intern, one pastor, and several of the school staff. The advisory committee gave some input, and the remainder of the staff developed some curriculum during the course of the school. Final decisions were made by the director.

Publicity took a variety of forms. Brochures were distributed widely within the church community, among connections of the membership, placed in a local library (at the suggestion of the librarian) and distributed in some of the local schools. School distribution was perceived as difficult because this was a church based program. Newspaper articles were printed in two local community papers, in a United Methodist conference newspaper and district newspaper, in a Korean language paper and an

African-American Los Angeles newspaper.[2] The brochures were printed in three languages (English, Spanish and Korean). Announcement of the program was made on a local Filipino language religious radio station.

Teachers were recruited and hired from the church and the broader community. A full discussion of the recruitment, training and hiring of teachers will be developed in another section.

Theological and Educational Premise

The following is a statement of the intentions and philosophy of the school, used in all dimensions of preparation for the school's program. The statement was widely distributed among church members, church staff, school staff and parents.

> The Winter Wonder Land School will be an opportunity to provide elementary school age students with the following opportunities:
>
> 1. The children will receive educational enrichment during the school break. The assumption under which we work is that this program can provide an undergirding to the student's public school education, and provide an exposure to the arts which have decreased during the LA School District economic struggle. The focus is on enrichment, rather that direct tutoring.
>
> 2. It is a safe environment for children, who are in need of quality care during the day, often because both parents are working.
>
> 3. Central to the operation of the school and to the curriculum is the assertion that every culture and community brings gifts and insights that are

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[2] The newspapers were: the Westside Independent, Larchmont Chronicle, Circuit West, Circuit West-Los Angeles District Page, Korea Times, and the Sentinel.

an important part of the learning process for
teachers and children.

4. The children will be part of a multicultural
community of persons who will seek to respect and care
for one another.

The theological premise of the school is based in
the affirmation that all people are created in the
image of God, and our lives are to be reflections
of the glory of God. We reach into the community
for our school because we believe that as a church
we can provide an environment of love and a focus
on human dignity which is needed in our city. We
believe that we are enriched in our own lives by
the dialogue and relationships built across the
diversity of our city. We are "one body with many
parts" (1 Corinthians 12), each with a special
skill and gift to provide for the health and well
being of the body. We are all God's children.

Our curriculum and our teaching methodology will
seek to be multicultural. That is, it will
reflect with integrity a variety of cultural
traditions, both historical and current. It will
seek to be sensitive to a variety of learning
styles and expectations which are brought by
diverse communities. The curriculum will seek to
be more that a travelogue of cultures, but will
work to enable students to:

a. respect cultures different than their own and

b. incorporate traditions, beliefs, and ways of living
of a variety of cultures (as this is appropriate and
possible.)

We acknowledge that in some ways this will be a
preliminary process, because of the short 6 week
exposure of the students/teachers. It is our intent to
provide an environment which will create a community
and develop an appreciation of the multicultural nature
of the community.

At the same time, or even preliminarily, it is
important to provide for each student an
opportunity for the development of personal self-
worth, and a self-understanding of being a "child
created of God." It is our premise that prejudice
and racism in our community stems from both
a. fear of others and b. lack of a strong self-image.
A self-image of worth is critical in the development of

children, and will enable them to maintain their own identity in relationship to diverse people, as well as fully respecting these persons. Racism (both perpetrated and received), thrives in an atmosphere of isolation, mistrust, and undermined identities. It is an aim of our school to begin to build bridges of trust, in a context of self-affirmation.[3]

The Multicultural Premise of the School

A working definition of multicultural education was developed, which was made use of in curriculum planning, teaching, recruitment and other dimensions of the program.

Multicultural education is a program which reflects with integrity a variety of cultural traditions, both historical and contemporary, through: teaching content, teaching methodology and in the origins and traditions of the teachers and students. It is transformative education in that it seeks to create new models of learning and a new way of relating to the world. It assumes that skill development in multicultural relationships is of critical importance in Christian education.

The term multicultural has a broad definition in educational literature. In defining the parameters of multicultural, educators Donna Gollnick and Philip Chinn describe Americans as belonging to seven microcultures: class, ethnicity and race, gender, exceptionality, religion, language, and age.[4] They then define the theory of multicultural education as

a means for positively using cultural diversity in the total learning process. A critical element is the incorporation of issues and strategies related

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[3] The school was originally scheduled for 6 weeks, but because of lower than anticipated enrollment and subsequent reduction of income, it was reduced to 4 weeks.

[4] Gollnick and Chinn, iv.

to membership in different microcultures, especially race, gender, and class.[5]

The educational program described in this project particularly focused on issues of racial, cultural and gender diversity, although sought to be sensitive to all dimensions of diversity. The foundation of the curriculum was the Christian tradition. One teacher of Jewish heritage was initially hired, however she did not participate because of another job offer. Her presence would have further diversified the group and provided an opportunity for discussion of Jewish traditions. In developing the curriculum, especially the unit on cultural traditions, a particular focus was made on the traditions of persons taking part in the program. Thus ethnic- and culture-specific studies provided a means of affirmation of heritage for participants, as well as participants (students and teachers) serving as a source of authority in the teaching/learning process. An exception was the use of Native American traditions. A staff member had originally been hired to be a resource person during the unit which incorporated these traditions, but was unable to be present because of other personal commitments.

One staff person, in his summary evaluation of the school, encouraged the program to take a further step in multicultural education by looking at the diversity of

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[5] Gollnick and Chinn, 272.

religious faith. The school was his first experience in multicultural education, and he indicated he was excited and challenged by the experience. This particular teacher, in developing an analysis of the multicultural nature of the school, indicates the degree to which participating in the school enabled him to think through issues of multicultural education, and led him to some new understandings which he had not had before teaching in the school. It is interesting and notable that the teacher making the critique did not recognize in his comments the inclusion of Native American traditions as a religious faith tradition.

Gollnick and Chinn emphasize that "for multicultural education to become a reality in the formal school situation, the total environment must reflect a commitment to multicultural education."[6] They indicate the following areas as indicative of this commitment and indicators of a school that is multicultural:

> -The composition of the faculty, administration, and staff would accurately reflect the pluralistic nature of the United States.
> -The school curriculum would be unbiased and would incorporate the contributions of all cultural groups.
> -Cultural differences would be treated as differences rather than deficiencies.
> -Students would be able to use their own cultural resources and voices to develop new skills and critically explore the subject matter.
> -Students would 'learn to take risks ... and critically appropriate forms of knowledge that exist outside of their immediate experience.'
> -The faculty, administrators, and staff would see themselves as learners enhanced and changed by

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[6] Gollnick and Chinn, 31.

understanding, appreciating and reflecting cultural diversity.
-Teachers and administrators would be able to deal with questions of race and intergroup relations.[7]

The guidelines of Gollnick and Chinn are insightful and productive as they provide an important checklist for the planning and evaluation of multicultural programs. They also deepen the concept of multicultural education to prevent it from being stuck at a surface understanding of cultural studies. Their work corresponds to that of the educational theorist James Banks, who is concerned that in multicultural education there is movement through increasingly complex levels of understanding. Banks demonstrates the concept in his theory "the Levels of Integration of Ethnic Content."[8]

The guidelines for multicultural education, as expressed by Gollnick and Chinn are informative when used as points of reference and reflection in evaluating the ways in which the Winter Wonder Land school was developed and implemented.

1. The teaching and administration staff were diverse: African-American, Caribbean, Korean, Chinese, European-American, Mexican-American.

2. The curriculum sought to be unbiased, by using materials written by people familiar with the ethnic-

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[7] Gollnick and Chinn, 31-32.

[8] Banks, Multicultural Education, 192.

specific traditions addressed in the curriculum. The curriculum was also adapted as it was used by persons participating in the program, who provided appropriate corrections and additions from their own cultural knowledge. The content in the environmental unit was based on materials written by Native Americans. It was not, however, reviewed personally by Native American persons prior to or during the school.

3. Cultural differences were approached as opportunities: for sharing of information, for pride in one's heritage, for bilingual teaching, for enhancing participants' own knowledge and experience of diverse cultures.

4. Students used their own cultural resources throughout the program, and took risks--through sharing their heritage and language, through trying out different ways of doing things (ie. eating, dancing, listening to a story, patience with language differences, attempting new languages).

5. The staff saw themselves as learners who were enhanced and changed by the multicultural experience. The staff actively involved themselves in the multicultural curriculum and were openly interested and impacted by the experience.

6. The teachers were in situations which required them to deal with racial issues and intergroup relations. The

teachers were instructed to deal with race issues forthrightly and provide opportunities for the children to discuss and confront these issues.

For many of the teachers, the school provided their first opportunity to work in a multicultural situation committed to dealing with the dynamics of multiracial and multicultural community in a direct manner. Few of the teachers had experience of or direct training for a multicultural setting, other than the training which occurred during the school. All of the teachers brought the expertise of rich life experiences to the program, and, because of the diversity of age, ethnicity and gender among them, the teachers became resources for one another during the course of the program.

The Teaching Staff and the Training of Teachers

The purpose of this section is to review those who constituted the teaching staff for the school, how they were trained, what their participation consisted of, the needs of the teachers, and their input into the curriculum.

Teacher Recruitment

The teachers for the program were recruited from a variety of sources: through local United Methodist churches, in response to a posting in an elementary school, and referral by friends and acquaintances. Persons were sought to teach who: had a concern and care for children, had an interest in the multicultural nature of the school, had good

references, and represented a variety of cultures,

communities and interests.

The program succeeded in hiring teachers who had

diverse skills in teaching, work with children, and

experience across cultural/ethnic communities. The

following list illustrates their diversity:

1. A young Mexican-American woman who was a student in education and a teacher's aide at a Kindergarten; Roman Catholic; Spanish/English bilingual.

2. A Caucasian male who was an ESL teacher for older high school and adults; also an actor, playwright, and social activist; UMC member; Spanish/English bilingual.

3. A Texan born Mexican-American man who was an actor and also a masseuse; his mother is a nationally known resource person on preschool children, and his sisters teach elementary school; some bilingual skills in Spanish/English.

4. A Japanese-American woman who is active in the UMC as a youth worker and by profession worked in staff training for corporations; interested both in issues of Sansei (third generation Japanese-Americans) and multicultural concerns.

5. A 1.5 generation Korean man who is a student in religious studies; church member and youth worker; bilingual in Korean/English.

6. A second generation Korean young adult, who was a student and tutor of elementary children; a church member; bilingual in Korean/English.

7. A Belizean with a college education; a church member and Sunday school teacher.

8. An African-American woman, who has extensive experience in pre-school education; active church member.

9. A 1.5 generation Korean-American woman who is an elementary school teacher and is trained in ESL (English as a second language); bi-lingual in Korean/English.

10. A man who is a seminary student from Mainland China and was a high school teacher in China.

11. A Caucasian woman who is a dancer and actor; an active

UMC member.

12. A Caucasian woman, who was a computer programmer and a Tai Chi instructor; she had no church connections.

13. An African-American woman who is a church children's choir director and pianist.

14. A Caucasian woman who had worked in public relations; marginal church connections.

15. A Caucasian woman, who is a seminary student, with youth camp counseling experience.

16. A Caucasian UMC clergywoman.

17. A 1.5 generation Korean man, who did children's work at the local church.

Teacher Training

There was little formal training for the teachers prior to the opening of the school. A one-day training event was held, and all of the teachers attended. There was only one training day because no funds were available to pay for the attendance of teachers at the training and it was felt that teachers could not be expected to volunteer for more time. The teachers were expected to do preparation work outside of the training day and the classroom time.

The training day was run by the director and one of the program directors who had experience in staff training. The day was designed with multiple purposes in mind. The first intent was to build a foundation of community among the teaching staff. Many of the staff did not know each other, and as noted above, came from a variety of different personal communities. The teaching format was to be team teaching, which emphasized the need for some initial

building of relationship.

Second, the curriculum and direction of the program was introduced to the teachers so that they could begin to identify themselves as part of the program by: understanding and embracing the multicultural nature of the school, and by beginning to contribute to the curriculum of the program and its development over the next 4 weeks. The structure and general method for teaching was explained. Particular emphasis was given to the following educational presuppositions: (1) the experiences of each student would be appropriate and important to the educational process; (2) some learning would be done in a group, in a communal style, based on the use of the circle in Native American storytelling; (3) the diversity in the school was a source of strength and learning. The review of curriculum gave an opportunity to review the resources which were available and identify others to be obtained for teaching.

Third, the training served as an opportunity for the director to meet the staff and begin to observe their strengths and weaknesses, and how they worked together.

Fourth, the schedule and room assignments were reviewed and adapted during the training session.

The outline of the program for the training day can be found in the appendix. Several observations can be made which are helpful in evaluating the training.

    1. The level of commitment was high, if measured by the 100% teacher attendance at the training day.

2. The get-acquainted exercise (making name tags which expressed each person's identity) was a creative way of beginning to explore our diversity.

3. There was insufficient time to explore the curriculum. Teachers were therefore asked to get together in their team teaching groups during the weeks prior to school. This occurred only in one instance. This experience led to the critique that another model for reviewing curriculum and helping teachers plan their lessons needed to be developed. This was especially true because of the variety of teaching experience, although the more experienced teachers were not necessarily more prepared on the opening day of school.

4. The teachers were expected to teach in teams, yet the training day neglected to prepare them with guidelines for team teaching. They were told that the team teaching was to be part of the model of diversity for the school, but were not given tools for this style.

5. The training event served to spark an interest among the teachers with one another, in their own diversity, and in the possibilities for a multicultural learning situation.

Training Events During the School Sessions

Teachers were asked to meet once a week in a staff session to review the curriculum, and analyze issues and problems arising in the school. During these meetings resources were discussed and arrangements made for teacher support.

During the first two weeks of the school the curriculum was prepared by the director in detail, with multiple options for development by the teachers. Training took place in the form of clarification and providing resources. Questions focused on the details of curriculum content, staff assignments, and student discipline issues.

During the second two weeks of school the curriculum was dependent in part on the input of teachers. A variety of cultural communities were explored, and the teachers agreed to take primary leadership for a particular day which represented a culture with which they were familiar. Thus the teachers themselves became the trainers during the second two weeks. The degree to which the teachers were prepared to do an overview of the curriculum with the rest of the staff prior to the teaching day varied, but few teachers seemed prepared to train the staff in the curriculum prior to the opening session. One of the interesting developments during the school was the way in which the teachers seemed to be learning as much as the children did, along with the children. They were curious about various cultures, and often had many questions to ask one another. There were times, during group sessions, that the teachers seemed to be talking more than the students. One contributing dynamic was the high teacher to student ratio (at times as high as 1 to 4), so the adult presence was strong. An additional dynamic was the teachers own lack of education about particular cultures which resulted in their entering into the learning process.

During a cultural day, the teachers would at times need as much encouragement as the students (and sometimes more so) in trying new foods that were not part of their own culture. For instance, one mother of Korean heritage would

occasionally send a box of sushi for the teachers. It was generally given to the Korean woman teacher, and produced at lunch time. The first day the children who were not familiar with the food gathered around and asked questions about it. Several tried, all of whom exclaimed they liked it and tried another piece. One of the teachers, a Mexican-American woman, did not want to try the food, and said "Yuk" when she heard it had seaweed in it. Yet, a few days later, when she brought burritos for the school, she did not understand when several of the Korean students and teachers said it was "too hot." The director took the role of encouraging people to try the food, and to help them find the ways it was similar in taste, ingredients or spices to their own familiar foods.

Another experience in food sharing was on the Korean cultural day when the lead Korean teacher and a young student made stuffed noodles from wonton skins. The program director, a third generation Japanese-American, helped fill and fold the noodles. She was scolded by the Korean-American for putting so little filling in the noodles and was told that she was "doing it wrong." Later the Japanese-American staff person told the director that she was filling the noodles in the way it is done in the Japanese community, with an appropriate small amount of filling. She observed, "It was an interesting cross-cultural experience!"

Teaching Styles

Teachers were assigned to teach in teams, particularly for the morning class sessions. This decision was based on the expectation of a large enrollment and also to model a diversity of teaching styles. The success of team teaching varied, dependent on a teacher's skill, style and philosophy of teaching, age, and cultural background. Many persons had not taught in a team before, and thus they were also learning this skill in addition to that of multicultural teaching.

The Kindergarten class had two teachers who cooperatively shared tasks, and provided a male and female model of teaching; both were Hispanic by culture. They divided the class into learning groups, and took turns working with the children as a whole, and giving specific attention to several children who had short attention spans. The class included several preschool children who had been registered without the director's knowledge of their age. They were Korean children who had siblings in the school. Both of the teachers were bilingual in Spanish/English, but none of the children in the school spoke Spanish as a first language. One teacher said: "With the slower learning pace of the little ones we were rarely at a shortage of available material and the team teaching was wonderful in terms of relief, support, discipline, etc."

The first/second grade class was a small class of 4 to

6 students. For two weeks the class was team taught by an African-American older middle aged woman (whose granddaughter was in the class), and a man in his late 30s who had been in the United States for 6 months from China. The woman had significant preschool teaching experience, and the man had secondary school teaching experience in China. One of the children in the class was hyperactive and exhibited a variety of behavioral problems. He needed a great deal of individual attention, which was often provided by the male teacher taking him for a walk. This teacher's role otherwise was one of support for the first teacher, who took the lead in the class.

There was some conflict about what the other teacher termed "his grooming himself in class," that is, combing his hair, scratching, etc. She discussed her concern with him and seemed happy with the result. He took primary leadership on the day that he presented Chinese culture for the school and was very thorough in his work. The teaching team generally went well, and as the male teacher worked minimal hours the second two weeks of school, conflicts seemed to be avoided. Although the woman teacher critiqued some of the work of her co-teacher, she was at the same time glad for the opportunity for the students to become acquainted with him and to experience one another's cultures.

The teacher from China generally was intrigued by the

program and was clearly watching and learning. He made a variety of evaluations on student behavior, tending to generalize the behavior of the hyperactive child, who was African-American, as universal for all African-American children. He struck up a variety of relationships with the children at lunchtime, often joining in quiet conversation with them. He evaluated the school as an opportunity for "loving and caring for each other ... by letting the kids stay in a loving and sharing community."

The third/fourth grade class had 8 to 12 students, taught by an 3rd grade teacher who is a 1.5 generation Korean, and a Belizean woman in her late 40s who has an education degree, but has taught primarily in Sunday School and Vacation Bible School. The professional teacher took the lead each day in teaching. Her teaching style was to present information to the students in a traditional teaching manner, and she maintained a fairly formal classroom. The class accomplished a large variety of tasks, and had the environment of a regular school classroom. The Belizean teacher stood back, sometimes literally in the back of the room, as the other teacher taught the lesson; and she then functioned in a supportive role with the children. She on several occasions talked to the younger teacher, indicating that she felt the class environment needed to be more relaxed, but she indicated to the director that she felt unheard. The older teacher was frustrated that she

could not have an opportunity to lead the class. The week
that the director had arranged a teaching schedule that put
her in charge, she was ill and therefore it was not
implemented. The day that the school studied Belize the
teacher took a lead in presenting information to the whole
school and in her own class. In her evaluation, the younger
Korean teacher said, "Team teaching didn't go well as I
expected; usually it was one teacher teaching and the other
helping with few suggestions here and there. I felt it
wasn't fair they were paid the same." The professional
teacher was bilingual in Korean-English and was also an ESL
trained teacher. Several of the students in class were
Korean speakers, and she often taught bilingually.

The fifth/sixth grade class was taught by two teachers,
one a high school/adult school ESL teacher, with some
Spanish speaking ability, who was also a children's drama
teacher. The second teacher was a young Korean man (1.5
generation) who was a high school senior. Most of the
children in the class spoke Korean as a first language, and
several spoke only Korean. One student was an English
speaking Chinese-American boy. The younger teacher had a
significant role in translating during the course of the
school. They had a cooperative working relationship, in
part because of the age differences, in part because of the
flexibility of both of them in their teaching styles. The
lead teacher in the class brought in a variety of extra

materials for the class to use, and often had them make
presentations during the group gathering time. These were
in the form of skits or reports, and very quickly even the
student least skilled in English was making a significant
contribution.

Curriculum

This section addresses the specific curriculum of the
Winter Wonder Land School. The curricular themes are
presented; the daily curriculum, as expanded during the
school program, is outlined; and comments on the success and
failures of the curriculum are integrated into the
presentation of material.

Curriculum Design

The curriculum was an integral part of the
multicultural emphasis of the school. The curriculum was
designed to provide educational enrichment to undergird the
student's public school education, and also provide an
exposure to the arts. The program was not designed for
tutoring, and the focus was predominately in social studies.

The original curriculum outline was structured in three
two-week sections, which were the focus of <u>the morning
curriculum.</u> These three units were:

    Unit One-   "Taking care of God's Creation:

                    Environmental Studies"

    Unit Two-   "Many People: One World"

    Unit Three- "People of Peace and Freedom"

Unit One and Unit Two are presented in this chapter. Unit Three was planned in a preliminary form, but was not used because of the cancellation of the final two weeks.

An explanation of the cancellation of the school is appropriate here. After two weeks the school enrollment remained low compared to the expected number of students. The reasons for the low enrollment are unclear, but may have been due to a lack of widespread publicity. The school fees were low, and the budget was dependent on grant funds and a high number of students paying low fees. A decision was made by the director and the pastoral staff to end the school at four weeks because of the lack of income. A day care option, with minimal program and staffing, was offered to parents. It was not provided because only one responded. The chairperson of the Education committee, who had been a part of the Advisory Committee and had provided some leadership for the program, was unhappy with the cancellation decision, feeling it jeopardized the church's credibility in the community. Other than disappointment, no other disagreement was raised.

The afternoon curriculum focused on the arts and sports activities. These involved a second set of teachers and a different grouping of children from the morning setting. The basic daily schedule was followed for four weeks, with some variation depending on the curriculum content for the day.

Daily Schedule

7:30-9:00 a.m.	Supervised Care
9:00 a.m.	Gathering and Opening Program
9:45-11:50 a.m.	Classroom time in age level class
12:00-12:40 p.m.	Lunch (students bring own lunches)
12:40-1:20 p.m.	Quiet Activity (board games, reading, rest time for Kindergarten)
1:30-3:00 p.m.	Activity time one (crafts, dance, drama, music, games, sports)
3:00-3:15 p.m.	Snack (provided by school)
3:15-4:45 p.m.	Activity time two
4:45 p.m.	Student dismissal
4:45-6:00 p.m.	Extended supervised care

The Morning Program

UNIT ONE: "Taking Care of God's Creation:

Environmental Studies"

This unit will foster an appreciation in students of the wonder and beauty of God's created world. The students will learn some ways to take care of the world responsibly, by preserving water, insects, animals and plant life. Much of what the student learns will be through the medium of the Native American community's relationship to the created world. The intention in the curriculum is to learn through Native American teachings and traditions about God's created world, using the wisdom of this cultural community to teach about a subject of significant importance to the Native

American and the wider Christian community.

Day One

Purpose: To orient the children to the school and the curriculum and to begin to build community.

Content: The students, as they arrived, met in age level groups. The teachers for each level helped children make name tags which identified their group: Kindergarten-butterfly, First-second grade- whale, Third-fourth grade-spider, Fifth-sixth grade- coyote. The students and teachers then gathered in a circle for songs, "Rise and Shine," "God of the Sparrow/God of the Whale," and a name game. The students were given information about the school schedule. The circle time closed with a word/movement song, based on a Native American saying, "I Walk in Beauty." The children were dismissed to classrooms with their teachers. In the classroom the teachers reviewed the study theme and worked on hand-shape cutouts for a banner. The 5/6 grade class also made a felt globe for the banner. The banner was a way for all the children to contribute something of themselves the first day of class, and to make a visible sign that the school was happening. The contributions for the banner were brought at lunch time, and worked on by teachers and students during lunch. Lunch was preceded by singing and grace. The children sat by classes, which was not previously decided, but were seated this way by teachers as they arrived by class groups. It became the accustomed

way of seating, especially for the young children.

Critique: Gathering the community into a circle is an important concept in Native American traditions, so that the community can be with one another to hear the stories, listen and share concerns. A central method in the learning process for the school was sitting in a circular seating pattern, rather than in other formations of seating, such as rows. The teachers sat on the floor with the children, and all were able to participate together. For some cultural groups, this was a new way of relating of student and teacher. The curriculum tried to point to the importance of community and commonality in this method. Difficulties developed in the process of making the banner, in part because the purpose of the banner was not made clear, particularly to the lead teacher for the 5/6 class. The making of the banner became a complicated process, and as a result, the banner was not finished for some time, and never hung properly.

Day Two

Purpose: To explore the concept of creation from Native American tradition and Judeo-Christian tradition, in order to experience the intricacy and preciousness of the world.

Content: The assembly began with a teacher telling the Creation story from Genesis 1, using sound effects and movements, with all of the children taking part. Secondly a Native American story called "Silver Fox and Coyote Create

Earth" was told in the circle where everyone sat together. Classroom time was used for sharing about the stories and discussing ideas about creation. The activities included: making a paper mache globe, making earth designs and earth cookies. The videotape <u>The Creation</u>, which narrates the James Weldon Johnson poem, was available for use. The children were to participate in the "Walk in Beauty" poem.

<u>Critique:</u>: The opening story time, which included two stories, was too long. The Genesis story telling was loud and fun, if chaotic. The Native American story, although read by someone with drama training, was not presented in a creative way which particularly engaged the children. Both students and teachers were still learning how to relate in the circle and how to focus on the person sharing in that context. The earth cookies were a great hit; they were fun to make, while still getting a concept across about the globe and our relationship to the earth. The children brought them proudly to lunchtime, and then ate them all. The teachers focused on the activities without including much discussion time, although the design indicated a combination of techniques was appropriate.

<u>Day Three</u>

<u>Purpose</u>: To use the symbol of spiders as a way of understanding the importance of God's creatures, and experiencing how the symbol of the spiders and other animals have been used in Native American traditions.

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Content: The story of "How Grandmother Spider Named the Clans" was told in the circle. A song was sung, spontaneously introduced by one of the teachers:

We are the flow and we are the ebb;
we are the weavers and we are the web.

A game was played which consisted of throwing a ball of yarn to one another across the circle. As each person received the ball they told their name. As the game progressed a giant web was formed in the middle of the circle. It was carefully put on the floor and kept for the day. In class the students studied "symbol animals" and made collages and masks. They continued to work on their paper mache globes. Some teachers used other curriculum on this day which was not shared with the director. At the end of the morning the school shared the "I Walk in Beauty" poem together through word and movement.

Critique: The web game helped the students cooperate with one another. Not all of the children were able to throw far enough or with accuracy, but others helped, and there was a good experience of cooperation and community. There was not sufficient content material for the teachers in their classrooms for this day. Some development on themes of how human beings are important to God's creation, or exploring the concept of sacred, or looking at "naming," especially from a biblical context, might have been developed.

<u>Day Four</u>

<u>Purpose</u>: To introduce the subject of the creatures of the sea. Class will go to the library and park during the morning.

<u>Content</u>: The story time circle was on "The Gift of the Whale." The children went to their classrooms and made origami whales and other sea creatures. Some of the older Korean children helped the younger children do the origami. At the library they were told stories about the environment by the librarian, and had lots of time to run in the park.

<u>Critique</u>: It was a good day in the program to have a more relaxed time. The teachers reflected that the children needed the time in the park just to run. The origami activity provided attractive results, but needed more attention to teaching the steps, rather than the final result. The particular methods chosen proved to take too long for the younger children; an alternative folding activity (a simpler origami), would have been appropriate. The children, however, were proud to show the different origami to one another and to the staff. The library trips during the four-week school session provided an opportunity for obtaining reading material and introducing the children to the library, and the library staff to the school children. The public library was very supportive of the program, and tried to prepare material in their presentations which fit our curriculum.

Day Five

Purpose: To study the system of water and the life it holds.

Content: In circle time songs were sung, a prayer said, and a story was read about when a young girl and her grandmother met the whales. The children's picture book was brought by one of the staff for the morning. In class the teachers were to have prepared activities from a variety of suggestions: listen to whale/dolphin sounds, paint an underwater mural, make a whale out of clay, do a water treatment experiment, research sea creatures, draw/write about gifts from the sea. The children were sent home with the three assignments: (1) bring newspapers for recycling; (2) bring something they found on the weekend which is a "gift of the earth" to us all; and (3) an announcement about the school field trip the next week.

Critique: This was a day that indicated the teachers were not doing much preparation outside of class. They did the activities which were readily available (working with clay, painting the mural). No one over the next few days, when it might have been appropriate, worked with the water experiments or had the children work on poetry or writing. One of the teachers, in her evaluation, criticized the curriculum for having too many "crafts" but it seemed that the teachers often actually chose that portion of the curriculum.

<u>Day Six</u>

<u>Purpose</u>: To affirm the connection of all creation and our responsibility to be care givers; to explore the idea of animal conservation and endangered species.

<u>Content</u>: The gathering circle began with songs and watching a video of Sealth (Chief Seattle), which is a dramatization of his speech about the "web of life" and human relationship to all things. A children's book with pictures portraying Chief Seattle was available for use. The children were then dismissed to their classes. In class they shared their "gifts of the earth" brought as homework and then had the option to: (1) explore the concept of the endangered species, with various activities provided; (2) measure the newspaper stack and see how many trees had been saved; (3) walk to the park or through the garden outside, exploring the life found there, and making a "web of life" in class; and/or (4) make use of the litany of the speech of Sealth. The kindergarten teachers made a "tree" to use for measuring how many newspapers had been saved, and hung it in the common room. In addition, they made a kite and surprised the Kindergarten children with it. They went outside and flew the kite.

<u>Critique</u>: Each class now seemed to have its own momentum and were continuing with the curriculum as the teachers felt was appropriate for the class. One big disappointment was the disappearance of many of the

art/craft works which had been displayed in the common room and left in the classrooms over the weekend. These included sea murals, globes, clay figures and origami. The church receives heavy use on the weekends and it is often unsupervised. The students and teachers were somewhat deflated by this experience, and did not seem to recover during the rest of the program (eg. other items were not displayed, or were not completed).

Day Seven

Purpose: Field trip to Cabrillo Sea Life Museum to learn first hand what had been discussed in the classroom. To provide an opportunity to walk along the ocean, observe and have fun.

Content: The students and most morning and afternoon teachers went on the field trip. The children seemed to most enjoy the free time at the beach and park. The next day one class drew pictures and wrote short stories about the trip. Another class brought shells, seaweed, and other beach treasures back from the beach and made their sea mural with these items.

Critique: The day's focus pulled together previous curriculum and provided a direct experience, as well as providing a change from the routine schedule. The outings, while tiring for teachers, also seemed to provide a high point. Teachers often referred to statements and actions the children had demonstrated during the outings, as they

played together and enjoyed one another. The teachers developed more relationships during the outings, especially between morning and afternoon teachers. The children had an opportunity to build friendships with children of different age groups and with the teachers. The children had, by this point in the program, made new friends, and began to relate in groups. The kindergartners were close with their teachers, and stayed together. The older Korean speaking children began to stay very close together. Many of the children had not been to the Cabrillo Museum nor to other field trip locations, so they responded with excitement.

Day Eight

Purpose: To learn that by our own actions and words we can make a difference.

Content: The students gathered for songs and prayers, as was usual for each opening gathering circle time. The 5/6 grade class gave reports and mini-dramas on ecology issues that they had been working on in class. Then the story of The Giving Tree was told and acted out bilingually by a teacher, in English and Korean. The children went to the library by class groups, then returned to classes to finish up earlier projects, and to do reading.

Critique: The reports from the children were unplanned, but the teacher of the class had rightly understood the assembly gathering as a time for building community. Even though the presentations given by his class at assembly were

sometimes too lengthy considering other planns for the day, they provided a wonderful opportunity for the children of the class to give of themselves, especially since most were minimal English speakers. It was a good opportunity for the younger children to watch the older ones as role models. The bilingual story, was also long, because the teacher read the entire story both in Korean and English, but it provided a powerful experience. This was in part because it was an opportunity for the teacher, who was more formal in her teaching style, to express herself openly and creatively with the children. All of the children (and staff) participated in the story equally because it was bilingual. In fact, the non-Korean speakers listened just as attentively to the Korean as to the English, as the languages wove together. A new model of telling stories was experienced, as she spoke bilingually and acted out the story in movement. It was a model that might well have been used effectively in other parts of the curriculum, but the teachers were generally conservative in their storytelling styles.

Day Nine

Purpose: To continue to emphasize the children's responsibility as caretakers of God's earth.

Content: In circle time, after opening prayer and song, the film The Lorax from the book by Dr. Seuss was shown. The children then went to their classes. The

teachers had a variety of options from which to choose: to do dramas or making speeches "on behalf of" the trees, whales, etc.; make a mobile; write letters to people in government; do a biodegradable experiment; do an ecology math worksheet; and others. The book The Lorax was available for classroom use.

Critique: The film provided another medium for teaching, and the story presents the concept of conservation creatively. However, the length of the film damages its usefulness, and the children had a hard time keeping their attention on the film. Using only a part of the film, and teaming this with use of the book would have provided a more stimulating presentation. The 3-6th grade students worked on speeches about the environment. Other methods of approaching the curriculum, which would have helped the children explore the topic in diverse ways and to share their own ideas, were not made use of by the teachers.

Day Ten

Purpose: To close the unit with a celebration of all of God's creation, using the butterfly as the symbol.

Content: In the storytelling circle the story "How the Butterflies Came to Be" was told in a dramatic form. The storyteller used props-- a bag, with leaves, flowers and twigs, which the children took turns putting into the bag. At the end of the story, as the character in the story let the butterflies out of his bag, out of the bag of the

storyteller emerged butterflies (made of tissue paper). The children went to their classrooms to talk about butterflies as symbols of new life. They made a variety of crafts which looked like butterflies. The children returned to the storytelling circle and each received a "Friend of the Earth Award," on which was pasted the child's photograph.

Critique: The story of the butterflies had drama, movement and visual qualities, which meant the children became involved: by listening, by responding, by trying to take part. And, for just one magical moment, the children actually believed that the flowers and leaves had become butterflies! Then they became realists again! Having an award part way through the event helped to affirm the presence of each person who was a part of the school. Their names were called individually and each child and teacher came forward to receive their award, which had their own picture on the certificate, and which acknowledged the work they had been doing on the environment.

UNIT TWO- "Many People, One World: Celebrating Who We Are" The purpose of this unit is to celebrate the diversity and richness of the heritage of each person in the school. The study will affirm that every child present is important and special, and that we can learn from each other.

Day Eleven

Purpose: To help children focus on the concept, "I am somebody special."

Content: The gathering circle began with the song "I Think You're Wonderful".[9] A film, The Elephant Calf was watched, which is a story of a clumsy and friendless elephant, who saves a monkey. It illustrates the ideas of friendship and of each possessing special abilities. The class was organized into small groups with each child assigned the name of an animal, who then made the animal sound in order to find her/his animal group. The film was discussed. Each child repeated: "My name is ___. I am ___ years old. I am somebody special!" While part of the group played games, others were helped by teachers to draw the outline of their body form on a piece of paper. The children then went to their classes to work on these portraits. Also in the classroom the children began a "Discover Your Roots" family tree. An alternative classroom activity was to make a booklet called "I Am Special," which the children would fill in with words and pictures about themselves over the next two weeks. The concept of stereotypes, prejudice and acceptance were talked about. Several story books were provided as resources.

Critique: The song "I Think You're Wonderful" became a theme song for the school, and produced great smiles when it was sung. Its repetitive words and music were learned easily by the children. The film, in its simplicity,

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[9] "I Think You're Wonderful," Teaching Peace, Red Grammer (Canada: Children's Group, 1986).

presented easy images to be used for discussion: being alone, being angry, making friendships, being different, helping one another out. The discussion groups were difficult, which was contradictory to the fact that the film was simple and seemed to use helpful images. It was perhaps because the groups were mixed ages, and because the teachers were not prepared and needed some additional training in leading a discussion. The body form outlines eventually produced fun portraits of the children, but the teachers seemed overwhelmed by the task, because there were so many children to help at once. It would have been better to do this in classrooms instead of in the big group.

One classroom dealt directly with prejudice issues on this day through teacher initiated discussion. The teachers had been asked to help develop some class discussion on prejudice and race issues. The teachers needed more enablement for the discussion of these issues, and staff training time should have been provided. The teachers had little experience in raising racism and prejudice issues. Some of the discussion happened through the work of the on-site coordinator, who had previously experience in many contexts with children and youth, and had worked to clarify her own identity struggle as a Japanese-American. She initiated some booklets called "Wonderful Me," which were written in by some children during the rest hour, with her supportive companionship.

Day Twelve

Purpose: To look at the idea of cooperation. To approach this concept through European heritage.

Content: The gathering time included a devotion on cooperation and peacemaking. There was some singing accompanied by an accordion, played by one of the teachers. Then the book Stone Soup, a French folktale, was told. All of the children had been asked to bring a prepared vegetable, a meat bone or rice/pasta from home that day to be used for a soup. The story is one about soldiers who come to town, hungry, with no food or money. They begin to boil a pot with stones, which attracts curious villagers to their pot. One by one the villagers add a little something to the soup (and one by one the children added their own contributions to the pot) until a great soup is made. The soup cooked while the children went on their visit to the public library. When they returned from the library they worked on their portraits, then had the soup for lunch.

Critique: The Stone Soup story involved the children in telling the story. Whether or not they understood all of the words in the story, they could see how everyone was working together to make something, and thus the story became an action rather than something that was passively received. The children were pleased with the soup they had made, and finished it all at lunchtime. One teacher was shocked when she found out that the soup was actually the

one the children had put together and it surprised her it tasted good. The soup was a great symbol for the idea of working together. It was important in the "cultural studies" to include something from European heritage, as well as other cultural groups. In order for the European contribution to be seen as more a part of the rest of the unit, it probably should have occurred at a later point in the curriculum, or else another example of European culture might have been raised.

Day Thirteen

Purpose: To learn about and appreciate Korean and Korean-American heritage.

Content: In the story circle the children learned to greet one another by saying "An yung hashimnika." The song "I Think You're Wonderful" was sung. The leader was one of the Korean teachers. She read a book titled Aekyoung's Dream, about a little girl who is living in the two worlds of the U.S. and Korea, and the things she thinks about. The book was read in Korean and in English. The children then went to their classes where they were to talk about the story. Other options were to discuss the Korean-American heritage sheet provided in the curriculum packet, finish their self-portraits, or make kites. Each class was helped to make a traditional woman's or man's outfit in origami. Several of the children in the older class, who were Korean, helped in this project and went from class to class. In

addition, each class made stuffed noodles. These were then taken to the kitchen and fried, and eaten at lunchtime.

Critique: This was the first day that the teachers took on the planning of the curriculum. It was an enjoyable day, with the cooking and eating of food, and the involvement of the older children in teaching, but was also disappointing, in that several ideas: games, songs, the wearing of traditional dress, a visit by the Korean ministry minister, did not actually happen. The cooking of the noodles took a great deal of time, and cooking as a way of sharing culture became a very popular way to talk about one's heritage for the rest of the curriculum unit. It was an example of a first step (or stage, to use James Banks' terminology) in cultural sharing, which is a significant initial step. It is the safest part of cultural sharing, and needs to be seen as a beginning, which does not sufficiently communicate about a cultural community. However, the Korean community sees the sharing of food as an important part of being a community, so in this sense the noodles were very appropriate culturally. The best thing about the day was the immense pride that could be seen on the faces of the Korean children as they helped; this was especially important for those who spoke little English.

Day Fourteen

Purpose: To appreciate the traditions of Mexican-American culture.

Content: Children learned to greet one another by saying "Buenos Dias" at circle time, and heard a traditional story from the Mayan people. The children and teachers learned to dance "La Rocha," and then went to their classrooms. Individual pinatas were made by the children. Several books were available to be used in the classroom. At the close of the morning the children went outside to hear about pinatas and spent a great time trying to break one down. At lunch everyone made their own burritos, and ate traditional festival cookies made by the male Hispanic teacher.

Critique: It was an enjoyable fiesta day for the children, in that there was an atmosphere of fun and celebration. The teachers in charge were young, dynamic, and very responsive to the children. The male teacher was a very good role model for the boys, as he led and encouraged the hitting of the pinata, shared about his culture, and provided cookies that he had made. The story about the Mayan boy was captivating for the older boys, and obtained their attention in a way other stories had not, as it dealt with some male identity issues. This story could have been used more extensively in the classroom, through journal writing or some other method. There were no Hispanic children enrolled in the school, but pride was just as obvious on the faces of the two Mexican-American teachers as they presented the curriculum, as it had been for the

children the previous day. One of the teachers was asked to say the grace at lunch time in Spanish, and it was very difficult for her to do so. She was Roman Catholic by tradition and may not have been comfortable with the prayer form. Again, the content of the day was on the level of celebration, but also again, because it was the sharing of traditions by the persons representing the culture, it became a matter of pride and honor to give something of oneself.

Day Fifteen

Purpose: To appreciate the traditions of China and Chinese-Americans, and to celebrate Chinese New Year.

Content: One of the staff members was a seminary student recently in the U.S. from China. He presented a variety of information about China and also brought items to put on display (as did several staff members). He taught a song in Chinese, and told the children about his 8 year old son named Wei Wei. He also explained that for the Chinese calendar it was the year of the Monkey. The children looked on the calendar to find their own birth year and animal. They learned to say "Ni hao" to greet one another. During class time the teacher visited each classroom, sharing something from Chinese culture, including a turning button toy and a paper dragon boat. One class wrote a letter to Wei Wei. The first/second grade class made a giant dragon head. Later in the morning all the children joined for a

big New Year's parade around the church grounds, which ended up at the church office where "firecrackers" (party poppers) were exploded by the older boys and Chinese cookies were shared.

Critique: The contribution of the Chinese teacher helped make the experience of China and children in China more immediate, for the teacher shared information he felt was important and fun for children. It was a new experience for the teacher to teach in this manner, especially with elementary age children, thus some of the group experience was long. The children attempted a Chinese language song, in the midst of enjoyable laughter at their inability to pronounce words. It was interesting to see how perplexed the teacher was that people couldn't get the words right, which seemed to be an expression of how people tend to universalize their cultural and language experience, expecting others to understand easily. The parade around the church was fun for the small children, and too silly for the older ones (who needed an audience). The dragon was made successfully by six children and two teachers without it being too complex, and it looked very impressive. The older children responded to the firecrackers with excitement. It was a more appropriate activity for their age group, while the parade had been suitable for the younger children. The two Chinese-American children had fun during the day, and helped to say a few Chinese words during a

game, but did not identify fully with what happened. The day was very much focused on China, because of the teacher's contribution. There was an inadequate presentation of Chinese culture in the contemporary United States. This problem in the curriculum is illustrative of a critical problem in doing cultural studies, sometimes referred to as the travelogue approach, whereby cultures are presented in an isolated context as unique, different, and distant, but are not described in the immediate context as a critical part of contemporary community. Several books were available on Chinese-Americans historical events and people, but the teachers did not make reference to them.

Day Sixteen

Purpose: To gain an appreciation of Japanese-American culture.

Content: The day began by greeting one another "Ko nee chee wa." A display of dolls, dresses and other items from Japan were brought and shared. Everyone danced the Rice Farmers Dance, with many wearing traditional clothing and holding fans. The teachers and children then boarded a bus for a trip to Little Tokyo. They had a tour through the Japanese gardens, then were taught how to do calligraphy painting, and had an opportunity to paint for themselves. A visit was made to Centenary United Methodist Church, where the older children visited with Eddie Kurushima, who showed his art work and talked about the internment experience of

Japanese-Americans during World War II. The younger

children had an opportunity to make rice molds, to eat paper

candy and to make carp kites.

Critique: The day provided a combination of activities

which had the children involved in different ways: it

exposed them to traditional Japanese culture, but in the

context of downtown Los Angeles, and looked also at

contemporary issues of the Japanese-American. It was a

powerful moment for those aware of the historical

implications of the Korean and Japanese relationship to see

Korean immigrant children listening to a Japanese-American

explain, in word and pictures, the internment experience.

There was no response from the Korean parents about this

day, although one of the Korean teachers commented in her

evaluation that we should have had field trips to other

places in the city that showed other people's heritage.

One five year old Caucasian boy was especially impressed by

the trip to the Japanese garden, and his mother reported

that he kept telling her about how wonderful it was,

especially seeing bamboo right in the city!

Day Seventeen

Purpose: To learn about and to appreciate African-

American heritage.

Content: As the children arrived they were able to

touch and wear a variety of clothes, sculptures, musical

instruments and other items from Africa. The children

dressed up in shirts and wrapped skirts from Africa; some children had come to school wearing African print clothing. Beginning songs and prayers were sung, and a story was read about a little girl who dreamed about Africa, the land of her ancestors. A statue was brought by the lead teacher which was made of a stone from West Africa, and had been handed down in her family from her slave ancestors. An African-American boy brought some drinking gourds to share. During class the children painted clay bead necklaces and studied several African-American historical figures. At lunch a soul food feast was provided by church members.

Critiques: One of the primary dynamics of the day was the visit of the local CBS news station to cover a story on the school. They were present during the opening session, and interviewed children in the classrooms and parents. Their presence generated a great deal of excitement and nervousness. The reporter of the news story wanted to highlight the existence of the school and its under enrollment. The staff wanted to communicate the purpose of the school, its diversity, and what had been accomplished; they were frustrated that the news reporter's task was to report on our school closure. The children kept talking about the great crafts. The school was on the evening news that night, the story focusing on the need for quality children's programs in the community, and our school as an example of a good idea, to which there was a limited response.

The content for the curriculum was very compact, and the African-American lead teacher chose to highlight some of the visual heritage and foods. The two older classes had an opportunity to discuss several historical figures. Although Martin Luther King, Jr. was mentioned in class time, teachers were also encouraged to present other historical figures so that the children would learn about the diversity of contribution from the African-American community.

Day Eighteen

Purpose: To learn about and to appreciate Caribbean culture, with a focus on Belize.

Content: The children received a visit from the Belizean Consul General, who showed slide pictures and answered questions about Belize. In class the children had an opportunity to hear the story The Turtle Knows My Name and make name cutouts. The children also had an opportunity on this day to sing the rap song which they had composed in an afternoon session to a visiting conference of United Methodists.

Critique: The school was beginning to wind down. The Consul General's visit seemed to intrigue the children, although most of them were unclear who he was, except that he was an important man. They especially liked it when they were all able to crowd around him for a photograph. The presentation described a part of the world many teachers and children did not know existed, and provided an opportunity

for the Belizean staff member to share. The day was not fully planned by the lead teacher, but it allowed the teachers and students to finish projects and begin to bring the school to a close.

Day Nineteen

Purpose: To focus on the community as peacemakers. To get ready for the party in the evening.

Content: The last circle time was filled with songs and announcements. A portion of Martin Luther King's speech "I Have a Dream" was shown to the children on a video, and some discussion was held about King. The children went to their classrooms and talked about ways to make peace. They drew large puffy clouds and wrote inside their dreams for the world. The third/fourth grade class took responsibility for preparing the party room. All of the children took part in making and decorating cookies, and displaying their crafts, art work, and self-portraits around the room. The evening program was a potluck dinner, attended by most of the families and children. A variety of presentations were made by different classes, from the morning and afternoon, including the showing of a video made by the drama class, a puppet show, and the CBS news program. At the end of the evening each child was called forward and presented with a graduation certificate, and a hug from her/his morning teacher.

Critique: The day provided a successful closing to the

school, and there was a strong spirit of cooperation in getting ready for the party. The focus on Dr. Martin Luther King in a context other than African-American studies was an appropriate approach to multicultural education, which seeks to bring the insight of many cultures and traditions into a subject matter. This dimension of multicultural education would have been more possible if the school could have continued for several more weeks, building on the previous experiences of cultural studies. The staff, however, was not sure where they would obtain the energy to continue for another two weeks. The intrigue and interest was still high at the end of four weeks for the participants to be genuinely sorry the school was over. The feedback from the parents to the teachers was very heartening, for they were very supportive about the content and operation of the school, and their children's pleasure in participating in the school.

The Afternoon Program

The afternoon program was revised after a week to include a closing circle, where all the children gathered to talk about the day. One of the teachers provided them with a tradition of using the talking stick, an adaptation of a Native American tradition. As the talking stick was passed around the circle, the children could talk about "warm fuzzies and cold pricklies" concerning their experience of the day, without any censure or rebuttal from the other

children. It provided a place for relationship problems to be raised in the community and responded to as needed. A prayer was said, led by a teacher or student. They generally sat in a circle, lay on the floor, and often the small children sat in a teacher's lap.

Another change in program occurred because of staffing and finance issues, so that the music portion of the program was dropped. The afternoon was then structured:

1:30-2:00 p.m. games and sports, divided in two age groups

2:00-3:00 p.m. crafts (K-2), drama (3-6)

3:15-3:30 p.m. snacks

3:30-4:30 p.m. drama (K-2), crafts (3-6)

4:30-4:45 p.m. closing circle

4:45-6:00 p.m. extended supervised care

The afternoon curriculum was designed to be more informal than the morning curriculum. The staff were primarily people skilled in a particular field. The crafts class incorporated a variety of crafts, some of which focused on the multicultural curriculum. The drama class included looking at social issues, ie. homelessness, environmental concerns. All grade levels were involved in the making of a video tape in which they presented their work. A rap song was written by the children and one of the staff members about the school.[10] Puppets were made during the last two weeks of school and a puppet show

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[10] See Appendix C.

prepared. These were presented to the parents on the final night of the school. The dance portion included folk dance, free form and jazz dance and Tai Chi. The success of the dance unit varied from child to child, and the teachers tended to teach more drama and movement than dance. Games and sports varied depending upon the age group and the person leading the program. Some of the staff provided a very loose, free time experience and some provided more structured game time.

Critique: A variety of issues in the afternoon program impacted its success and contributed to its problems. By afternoon the children were tired, and thus their attention span was different from the morning. They had already been together for a number of hours, which affected their relationships, both negatively and positively. Another dynamic was a staffing issue. The teachers (with one or two exceptions) were not present in the morning. The children had to change loyalties for the afternoon, which resulted in attention and discipline issues. For instance, several times children would say, "I don't have to do that. You're not my real teacher," referring not to ordinary school but to the morning program. Also, the afternoon staff were generally younger, and also there were more Caucasian staff members. Several of the children who demonstrated behavioral problems in the morning were successfully handled then, with African American staff members on duty. These

were both older women who could respond in a motherly role, giving focus and direction to the children, but not approaching them with censure. These children, also African-American, needed that presence in the afternoon time too: they needed a mother substitute, they needed a discipline approach which was culturally familiar, and they needed a way to focus their attention. This was not always possible in an afternoon program with more free form structure and young staff. These particular children were chemically dependent at birth, and therefore suffered some physically based emotional difficulties.

In addition, the understanding of some of the young Korean men in the afternoon was different from the morning staff in the intentions of the curriculum content and organization. These younger leaders were much looser in structure, and comfortable with more free time and rough play. A conflict also existed in interpreting the quiet time activity of the children. The director and the morning on-site supervisor wanted a time for the children which allowed for individual reading, quiet games, and centering experiences, through music, meditation, story-telling, etc. The afternoon supervisor, who came on at lunch (the two supervisors overlapped by one hour in schedule), said the children needed time to run off steam, and that it was just not possible for them to be quiet and rest, except for the Kindergartners. The children in the afternoon, under his

supervision, were not expected to clean up the games and activities, because he said they were too busy. There was a difference in discipline style and intent in what was expected from the children.

The opportunity for the children to participate in artistic expression during the afternoon was very positive. Much of this was due to the creativity and flexibility of the teachers, who worked cooperatively with the children to identify their needs. The intention of the curricular design was to provide dance classes, but the children in the program had a difficult time giving attention to particular dance steps. However, the dance teacher helped the children to create some of their own dances, particularly a girl who could do formation dances to rap and soul music, and who taught the other children. The teachers made use of video equipment, and filmed the children making presentations about the earth and environmental concerns. Each age group was encouraged to contribute at their own level. The older children presented reports on subjects that were important to them.

The creation of a rap song was also very popular. The teacher who supervised the activity was skillful in taking the children's input and working their words into appropriate song format. He included negative and positive feelings, and thus did not trivialize the children's experiences. Part of the process of writing the song was a

session on rhyming, during which the children talked about the content of the song and explored rhyming words. The children felt creative and were proud of their accomplishments in the afternoon sessions. Crafts were very popular, even the simplest activity. The children received a lot of attention and enjoyed it.

One disappointment was the lack of a musical program. One staff member did not follow through on a commitment to be a part of the school staff, and another's work in choral music was not responded to well by the children, perhaps because of its formality in the context of a more loosely structured afternoon. Some more opportunities for diverse musical expression would have been an important component in the afternoon. Also the staffing in the afternoon needed African American teachers.

The games and sports activities varied in their success. The teachers seemed not to understand the variety of possible approaches to teaching with different age groups, and the different methods required in giving instructions, choosing types of games, the length of game, kinds of group involvement, etc. Several of the afternoon workers had experience with youth groups but not children. One who was a staff person for the church's Sunday School did not feel that organized games were possible for the younger children, and preferred to have them play on their own. A training session and discussion about expectations

of children, their developmental abilities, methods of discipline and intent for the recreational program would have been an important component for the success of this portion of the school. The issues which arose in this part of the program could be identified as stemming from cultural differences in expectations of children, generational differences, and gender role conflict.

<div align="center">

Evaluation
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Administration

The program was well supported by several members of the pastoral staff, one of whom had primary staffing responsibilities for the program as consultant to the director and as fund raiser. Others provided input when requested. The program would have been more successful if there had been more ownership by the church out of which the program was developed. This lack of ownership came from a variety of sources, but is probably most reflective of the general dynamics of the church itself. The church is culturally diverse with a large membership. This program was one of several in which several sections of the church were attempting to coordinate cooperative programs across languages and cultures. An ongoing dynamic in the life of this church is the tension between needs perceived by a particular community and the needs of the church as a community of communities in relationship with one another. The historical legacy of the English speaking community

having authority over the other language groups persists in the perception of many church members.

The members of the Advisory Committee did not understand themselves to be primary movers behind the school, however they did carry out a role of critiquing information brought to them at the meetings. Few persons took responsibilities beyond the meetings. For instance, when publicity was being discussed at the meeting, several persons brought up suggestions such as, "Why don't you (to the director) take the brochures to the schools; why don't you get them posted in teacher's rooms? why don't you call the school superintendent to get permission?" and so forth. These questions were directed by persons who were public school teachers and principals. One teacher did post a notice at her school and three enquiries for teaching positions resulted from that notice. By the third meeting the only persons present were from English ministry. It was subsequently decided by church staff that the director should move ahead with the program without the committee, because of the short time framework for establishing the school.

It was hoped that the school might become a model for other educational programs at the church. Persons were recruited from the church for the teaching staff and did become an integral part of the program, demonstrating great commitment. It should also be noted that many church

members (especially in Filipino and Korean ministries) live
at a great distance from the church. The program, based on
the needs of children within the church area, did not
necessarily respond to the felt personal needs of all church
members, which had an effect on their commitment to the
program. It was thus perceived as "for other people," not
for them personally. Also, while many church members
encouraged participation in the Korean Summer School, which
is organized by the Korean community for Korean children,
there was less understanding of the appropriateness of a
multicultural school. The registration of the school
included only five children associated with Wilshire United
Methodist Church, but it did seem to meet a need for
surrounding community residents.

One conclusion to be drawn from the problem of
commitment and participation from the wider church is the
need to cultivate and develop persons into an understanding
of the church as their own community, upon which they have
an impact. The church as a community of the Body of Christ,
who understand themselves to be working and living together,
contributing to the building of the reign of God, is
critical for any local church. The care and nurture of
volunteers is critical in every local church. This may be
especially necessary in a community which relates across a
great diversity of commitments, interests, community
loyalties and cultures. But perhaps addressing the care and

nurture of the volunteers does not reach the heart of the issue here. Enabling participants in a local church to develop a theological understanding of the meaning of the church not as social institution, but as God's agency in human history, can be a powerful force for moving the church into many areas of work and spiritual growth. Helping the church members understand who they are, and what the church life together means, is a long process. The question, in terms of individual program work in the church, is then posed: Which is more important-- the process or the end result? In the case of this multicultural school, it was decided that the end result was critical, and some of the needed participation would come out of the event itself. This was verified to some degree. It is interesting to note that some members of the Advisory Committee and of the church later viewed the success of the school as part of their work, thus taking ownership after the fact. This may be helpful in building for future educational events.

Curriculum

An evaluation of the curriculum planning, content, and teaching methodology has been addressed in the body of the report. Additional general observations are appropriate here.

The curriculum reflected the diversity of the students and teachers. Their knowledge and insights had a significant impact on the curriculum. The design of the

curriculum sought the input of students and teachers.

The students were on winter vacation break, and thus were seeking a good time during their vacation period. The program was designed for them to enjoy the experience of a new educational situation, while creating a safe and caring environment in which they could make new friends, as well as be challenged by new ideas.

It was important that the school happened in a church setting. The intention of the school was to reach into the community, provide a service, and to carry out a multicultural educational experience in a Christian context. The curriculum was not designed to focus on specific Christian doctrine or biblical learnings, although a variety of biblical concepts were contained in the written curriculum materials. A Christian understanding was approached informally-- through discussion, group time, songs and prayers, in the way persons were respected, and in the approach to discipline.

The school drew from the community, and only five of the children were from the sponsoring church. A variety of other local churches were represented, but a substantial number of the children came from homes which did not identify specifically with a church or a religious tradition. The curriculum was designed to care for the children and respect them as God's children. It was designed to provide an in depth experience of multicultural

education, in a way that is not provided in the public schools.

The need of the parents seemed to be primarily the provision of a safe and interesting place for their children during the vacation weeks. Most of the parents were working outside their homes and were very anxious about a place for their children to be involved during school vacation. Other parents said their children were bored and needed something interesting to do. The parents were interested in the product of the curriculum; that is, they responded to things that had been done. One parent shared that she had previously enrolled her daughter in several private schools, but felt that none had been as good as this program. Another parent favorably compared the content and the attention given the children as better than that received in a YMCA program. There were no parental inquiries about what was planned for the school curriculum prior to the sessions. Parents were given an overview of the curriculum at the start of each unit, which may have answered some of their questions. Parents did not question whether there was religious content in the curriculum nor what that content was.

A critique was given to the director, from a pastor in Korean ministry when the program was over, that the children had not studied enough. The source of the critique was the Korean community. In the brochure for the school the

information about the school had been printed in three languages. After the printing the director learned that the Korean language portion spoke of "tutoring in math and spelling." This was an addition by the person who did the translating, and it did not appear in the other languages. The addition indicates a concern for this kind of education in the Korean community. However, the specifics of this need were never expressed to the director or the planning committee before the opening of the school nor during the operation of the school. Feedback was also given, many months after the program was completed, that the Korean parents did not understand why so many different cultures were studied. It was observed that studying "American" culture was necessary for their children, but not other cultures. This is an interesting reflection of the immigrant community issue of identity and cultural adaptation, and the identification of what constitutes being an American.

The school was a new experiment for the local church in its attempt to provide community outreach, multicultural curriculum, and a school based program which was more extensive than Vacation Bible School. There were many unknowns in the development of the school: who would come, who would teach, how would it be financed, how the children would respond, how to provide a full day program, how to meet the needs of diverse communities, how to have a program

in a Christian context which is inviting to a non-religious community.

On reflection, the content could have been more specifically religious. The curriculum might have had a more biblical basis, or been more specifically based in stories of Jesus. In the original curriculum plan, the third section was to focus on people of peace and freedom. The third unit would have included the study of people who lived faithful lives, and it was to begin with the example of Jesus. Martin Luther King, Jr. and other persons would have been more fully presented to the children. When the school was reduced by two weeks, it was the intention of the director to incorporate some of the Unit Three curriculum into Unit Two. However, the teachers became very involved in creating cultural events, and the more thorough studies did not seem possible.

An experienced faith of love, acceptance, celebration, and participation in a Christian community was a good beginning for this kind of program. The work of John Westerhoff underscores this concept, as he affirms the dimension of education found in the sharing and experiencing of faith within the family of the church.[11] The final evening celebration, to which most of the parents and children came, communicated an atmosphere of joy for the

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[11] John Westerhoff, Will Our Children Have Faith? (New York: Seabury Press, 1976). See especially Chap. 3.

four weeks the children had been at Wilshire United
Methodist Church.

An opportunity for the director to work more closely
with the teachers during the course of the school would have
had a strong impact on the teachers and on the curriculum.
They needed help in interpreting their own experiences in
the school, their own encounter with racism, and their own
misunderstandings about one another. A number of issues
arose which were impacted by racial and gender differences.
Several of the staff had a difficult time being under the
leadership of a woman, which resulted in some sabotage of
the program by non-cooperation or unauthorized changes being
made.

Theological and Educational Assumptions

Evaluation is necessary to assess the assumptions made
in planning the program; these impacted the whole operation
of the school. In providing the program, the assumption was
made that a multicultural community is of integral
importance to Los Angeles and to the church at this point in
history. An intentionally multicultural community can serve
as a model to the wider community by illustrating the
possibilities of relationships based on respect and
celebration of diversity, rather than on fear of
differences.

As the school has been reviewed in this chapter, and
seen in light of the historical events of April and May 1992

in Los Angeles, the need for relationships across
racial/cultural boundaries is shown to have critical
importance. The children, teachers, and parents in the
Winter Wonder Land program came to know one another in new
and caring ways. These relationships surely impacted each
person and will continue to have influence. The philosophy
of the school assumed that children need to experience
cross-cultural, cross-racial relationships and friendships.
History documents the ways in which cultural, racial,
economic, and political differences have killed people, when
people have not had the skills and will to understand and
appreciate one another. Biblically, the call to Christians
is to love one another, not to live within traditional
boundaries, but to seek wholeness of life for all people.
The church can provide training in a new way of living that
is rarely possible in society in general.

The integrity and richness of each cultural heritage in
the school was affirmed and celebrated, and in some small
way, each person shared in the experience of another person
outside her/his own culture/ethnic group. Part of the
learning component in the curriculum design was in the
meeting and encounter of persons in the school. The
assumption was made that relationship was an important part
of the learning process. Children did learn in
relationship, with one another and with their teachers.
They were given opportunities for expression and received

affirmation. However, not all of their experiences were positive. The children at times grouped in ethnic, or more often, language groups, which caused division. Teasing about cultural heritage took place, but opportunities were also given to discuss and sort out the feelings which were the source of these exchanges.

The assumption was made in the curriculum design that the children and teachers would be changed by the experience. For many positive change occurred, new horizons were opened up and new understandings were reached. For some children and teachers the new understandings were across racial lines; some gained a new understanding of the church; some teachers found a new calling to full-time teaching, and have pursued these interests since the school. Others, however, preserved their previous ways of living and thinking, or a defensive protection of their own cultural heritage. Some children made new friends, and a few children dropped out for fear of being with the other children. One child ran away from his home for the day to return to the school, even though he could not financially afford to be present; he very happy to be there.

The experience of the Winter Wonder Land School was a Christian educational event, in that it sought to contribute to the growth of the whole person into the full creative being God intended. As a Christian educational opportunity, it also sought to provide experiences of Christian

discipleship and prepare the children for a life of discipleship. Although traditional religious language did not predominate the curricular program, a traditional understanding of God at work in the midst of the community was very strong, and the school thus became a transformative experience. The learning experience of Winter Wonder Land marks a beginning for multicultural community; it has painted a picture in which Los Angeles might see what it means to be God's people.

CHAPTER 6

Integrating Theory and Practice: A Dialogue

Two principles undergird the understanding of

multicultural Christian education as presented in this work.

The first is expressed in the affirmation that "Christianity

embodies a distinctive call to community."[1] A contemporary

social analysis, which incorporates a global understanding

of the world and human relationships, has resulted in

increasing numbers of people understanding that the unity of

the world is necessary for global and economic survival.

The Christian community also takes part in this careful

social analysis, and comes to the same conclusion about the

need for unity in the world. But the reason for the unity

is a different one.

Christianity's "distinctive call to community" creates

an ethical and moral demand on the church to actively enable

humanity, in our diversity, to live together in unity, and

to be in communion at God's banquet table. By celebrating

the beauty of the diversity of God's creation, in

understanding this diversity as the very image of God, and

in the shedding of racism, rejoicing in and respecting the

uniqueness and giftedness of each human being, there is a

new participation in the realm of God. Scripturally this is

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[1] Charles R. Foster, "Education in the Quest for
Church," in Theological Approaches to Christian Education,
eds. Jack L. Seymour and Donald E. Miller (Nashville:
Abingdon Press, 1990), 94.

expressed in the proclamation, "When any one is united to Christ, there is a whole new world; the old order has gone, and a new order has already begun." (2 Cor. 5:17 NEB)

The second principle underlying this work is based in the understanding that

> religious education seeks to transform people. It leads us out of our old selves into new selves. It leads us out of old social structures into new ones. It is not merely a communication of ideas but a transformation in faith. It seeks to transform institutions as well as persons and groups.[2]

Christian education in the multicultural context educates for a change in lifestyle. Seeing and hearing faith through perspectives other than one's own, can move a person into new dimensions of the experience of life. At the same time, having one's own cultural understanding become the foundation for another's learning is an empowering and enabling process. New relationships, with one another and with God, are forged. Systems and institutions are impacted and changed. Sinful acts of exclusion, oppression and self-centeredness are confessed and healed. Christian multicultural education is more than an act of passing on information about other cultures and peoples. It is part of the redeeming work of God.

With these principles in mind, this chapter will begin the process of proposing some of the critical issues for

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[2] William Johnson Everett, "Transformation at Work," in _Religious Education as Social Transformation_, ed. Allen J. Moore (Birmingham: Religious Education Press, 1989), 153.

multicultural Christian education, based on the theories and practical experience developed in the previous chapters. In the process, some tasks for multicultural education will be named, which, although not inclusive and comprehensive, will point to directions for the practice of multicultural education in the church.

Defining Some Issues and Tasks

In the complexity of establishing cultural identity and developing multicultural relationships, there is a strong tendency to do, to act, to define, and to draw premature conclusions. The first task of multicultural education is, however, to listen. This critical step can be illustrated, in part, by two stories told in the context of the churches of Sierra Leone, West Africa.[3] These are stories about listening and hearing. The country of Sierra Leone is a cultural mix of many people: communities indigenous to Sierra Leone; other African individuals and ethnic groups who have immigrated from their own land over the centuries, often for trade; persons whose foreparents were released from slave ships on the shores of Freetown or were freed slaves from Britain; British expatriates, missionary, governmental and trade representatives; and Lebanese, some of whom have held citizenship for over seventy-five years. The country has a Christian tradition reaching back over a

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[3] The author lived for three years in Freetown, Sierra Leone, serving with the United Methodist Church.

century, stemming both from missionary influence and indigenous African leadership. The Anglican cathedral in the capital city has been a significant and central place of Christian worship, and is the church of many government leaders. It has been a very formal place of worship where, until recent years brought extreme economic recession, men wore formal coat tails with top hat, and people paid for a pew.

The Archbishop of Canterbury (a white British man) visited the Freetown Cathedral during the 1970s, and encountered this formal, very nineteenth century British style of worship and church behavior. He was horrified, and during worship spoke out against the traditions of the church, including the use of the huge pipe organ. He told the Freetown Sierra Leoneans, mostly Krios who were descended from freed slaves and were often educated in Britain, that they had lost their heritage and should be using drums in worship. The Krios were more horrified than the Archbishop. The story continues to be told in Freetown about the insensitivity of the Archbishop, who did not understand African culture. The organ, carefully maintained in tropical Africa, was their culture, and he had no right to say anything about it. The Archbishop had decided what was the appropriate cultural symbol for the community, without understanding the diverse and complex issues out of their history which had shaped the community.

On another occasion, a decade later in Freetown, an African-American United Methodist church leader visited the Annual Conference. During his sermon, while preaching about authentic faith, he attacked the use of artificial flowers on the altar. Leaving his pulpit, he went to the flowers and, gesturing toward them, called the flowers indicators of the danger of artificial, plastic faith. The visitor was a man well loved and respected in the Sierra Leone United Methodist Church, and out of honor no one critiqued him. But he did not understand Freetown faith. Few people grew their own flowers. Garden space was left for food; if there was water available, it was needed for things other than flowers. Natural flowers of tropical Africa, once cut, die quickly. The plastic flowers on the altar were a sign of everlasting faith, of enduring beauty. The visitor's sermonic point hurt, and did not communicate as he had intended. The visitor seemed too quick to universalize symbols from his own experience to explore faith, rather than using symbols that were present and meaningful to the community.

These stories point to the first task of multicultural Christian education, which is to listen and hear from the community in which the educating process is taking place. Education must begin with the teacher, the storyteller and the writer of curriculum.

Every culture and every community is complex. Every

opportunity for relating across cultures brings many, many dynamics into play. People often speak, for instance, of African-American culture, or Korean-American culture, or white people, without acknowledging the diverse nature of these communities. Similarly, while affirmation and identification of the cultural community of women is very important, the fact that women think and live from within particular cultural perspectives must also be affirmed. Thus women's perspectives or women's issues occur within other particular cultural identities. Identifying different cultures and diverse ethnic/racial heritage is appropriate and possible, but must occur while constantly acknowledging the complexity of cultural identification. Simplicity is never possible in cross- cultural relationships and is not a virtue to be sought. <u>A second task, then, of multicultural Christian education is to affirm the complexity of the educational task, and find ways for learners and teachers to work comfortably in the complexity.</u>

Two concepts occur in slightly different forms throughout the theological and educational theories presented in this work. It is helpful to rename these in order to identify a key issue which impacts multicultural Christian education. The concepts center around the ideas of identity and unity. <u>The third critical task of multicultural Christian education is to develop educational systems which a. provide opportunities to explore the unique</u>

identity and contributions of each person in each historical
context; and b. to develop ways to work together for unity
in tasks and relationships, thus forging an additional
identity for the learners. The uniqueness of the
individual, as s/he stands alone, and the creative dynamic
of unique individuals drawing together, with a common task
and purpose, can be balanced in the educational process.

James Banks explores these ideas in education, as he
seeks educational models which affirm the worth of the
individual person, and lead to community. Banks uses terms
such as ethnic identity and common identity, and discusses
educational approaches that enable the learner to explore
and affirm her/his own identity, and then to cross into
other cultural identities to appreciate and incorporate
their ways into the learner's own way. This educational
method leads ultimately into social transformation, in a
variety of forms.

The theologians presented in an earlier chapter address
identity and unity in several ways. Samuel Rayan speaks in
terms of "openness" and "response-ability" to reality, which
represent a spiritual receptivity to God. He speaks of
openness to the diversity of God's creation, and a
transformation of identity that emerges from the
relationship with diversity. Rather than resulting in
homogenization, uniqueness is maintained in increasingly
diverse ways.

Kosuke Koyama speaks of identity and unity through his affirmation of cultural specificity and in his theological expression of intersection. Koyama describes God's incarnation in Christ as inculturation. While he grounds all theological expression in context, he warns that excessive focus on a particular community can result in what he calls negative parochialism, a self centeredness which in its extreme form is manifested in racism. Koyama contrasts this to living an intersected life, which is expressed in the biblical story, especially as found in the image of the Promised Land and in the Cross. Koyama affirms that the Word of God is found at intersections-- meetings, encounters, confrontations. Unity is possible because humanity contains the inspiration and breath of God, so that to degrade humanity is to degrade God.

Marjorie Suchocki refers to God as the reality of reconciliation, and explores how the individual is impacted by both past and future encounters and through relationships. Each individual brings a unique identity to what might be called a "community of identities."[4]

Howard Thurman, in his deep identification with the disinherited, identifies the way loss of identity dehumanizes, and interprets Christian faith from the vantage point of the disinherited. Self-worth and identity are claimed out of the knowledge of being "a child of God," and

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[4] My term, not Marjorie Suchochi's.

lead finally to the oppressive and powerful regaining wholeness in their humanness. Commonality of task and relationship among all peoples is then possible.

Finally, the theology of Gustavo Gutierrez is based on praxis, and he urges that theology responds to the historical moment, where God is present. Removing categories of sacred and profane, Gutierrez identifies every person and every history as the living temple of God. The uniqueness and the love of each person is part of the unifying love of God.

These theological formulations provide a depth of understanding to the possibilities in Christian education as persons are enabled to explore their own uniqueness as well as work together in unity.

A fourth task for Christian education is to develop both theory and practice within the multicultural context. The effect of this task will be to create the context for the biblical concept of intersection as the location for the incarnation of God.[5] It is at the intersection or encounter of traditions, cultures, and beliefs that incarnation occurs, and God becomes present in new ways in the midst of the people of faith.

An intersection approach in educational theory is developed by Mary Elizabeth Moore, in her work Teaching from the Heart: Theology and Educational Method. Moore turns the

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[5] Image used by Koyama, in Three Mile an Hour God, 45.

tables on conventional thought in the church, and discusses
the interplay between educational theory and method with
theology. In exploring the particular educational method of
case study she says:

> Particularly promising in this approach would be the
> opportunity to explore the relation between theory and
> practice. Case method opens the way for this by
> offering a slice of concrete reality, a description of
> practice in which theories are already embedded and
> from which interpreters can reflect theoretically....
> For example, the idea that process thought can offer
> answers to problems in ecology, economics, nuclear
> escalation, liberation, and education has been assumed
> by many process theologians, but the idea that insights
> from these fields of study could inspire theological
> insight has been less common.[6]

These are critical words for the work of multicultural
Christian education, and especially important for the
multicultural church. The multicultural church often sees
itself as a problem, an identity imposed by church systems
and societal attitudes. Every culture, according to the
theories proposed previously, needs to establish the
uniqueness of its identity and its worthy existence. The
integrity and richness of the multicultural context must be
affirmed and celebrated. Persons living and struggling
through the joys and sorrows of multicultural community have
much to offer the church and society as a whole. The
multicultural community is the context, the incarnation, the
intersection, the kaleidoscope, and the place of
reconciliation, to use the images of the theologians

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[6] Mary Elizabeth Moore, 52.

presented in this work. The multicultural context is a rich locus for the incarnation of Christ.

One of the implications for the church in acknowledging the incarnation at the intersection will be the risking of multicultural relationships, and attempting such tasks as the multicultural educational program Winter Wonder Land, presented in Chapter Five. This local church educational program successfully and creatively cared for some children during the winter break, provided employment for teachers and others out of work, and established a significant learning environment for four weeks. But much more was accomplished in the school, some of which was planned and some of which was not. Children had an opportunity to relate with other children, cross-racially, in new ways and in a new context. Adults were impacted not only in their relationships with the children, but in their relationships with one another, and in their own internalizing of multicultural community. Facts were learned about different cultural communities, but more significantly, cultural differences became gifts and "were tried on for size" through a variety of encounters. Conflicts arose in expected and in surprising places--in food tastes, in discipline practices and in teaching styles. Insights were gained, questions were answered, and new questions arose. The church and community engaged one another because of their multicultural context, not in spite of their

multicultural context. The church risked, with some individuals more vulnerable than others, but the community remained available for support. The dialogue about the Winter Wonder Land program continues, long past the end of the event and thus still serves as a tool for learning about education in the life of the multicultural community.

Some Practical Implications and Proposals
for the Church

The theologians and educators presented in this work consistently point the church, which is functioning in a multicultural reality whether it recognizes it or not, towards "rejoicing in diverse modes of mirroring the harmony of God"[7] and enabling a movement toward the future and change.

If the church really intends to change its way of operating in the contemporary world, it will need to learn to think and act multidimensionally, entering into a new relationship with the diversity of humanity, and incorporating new methods in its work. The church will need to take risks, and be willing to take part in action/reflection both on history and on the contemporary situation in which it exists, with all of the inherent complexities.

Each local church community, as it operates multidimensionally, takes on new tasks-- to think

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[7] Suchocki, 199.

theologically about its own context, to identify the needs and concerns of its community, and to ask questions and listen for answers. The church in the multicultural context enters into a dialectical process, moving within and among various aspects of gospel, church and culture in coming to a new understanding of what it means to be people of faith and followers of Christ.[8]

The church in this context enters into reflection on its community and its relationship to the Reign/Kingdom of God. This reflection faces diverse ways of learning, ways of teaching, ways of experiencing and defining reality, ways of being and defining identity, and ways of doing/acting/praxis.

New methods and new tasks are called for as the church seeks to understand its community in broader terms and its ministry in the context of the multicultural community. Some practical examples can be developed out of the theory and practice which have been explored in this work.

(1) The church needs to find ways to rejoice in and celebrate the diversity of peoples, cultures and traditions who make up its membership. The specificity of cultural tradition can be lifted up in the celebrative life of the church, through worship, music, festivals, meals, play and other expressions.

(2) A theological understanding of diversity needs to

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[8] Schreiter, 22.

be developed within faith communities, so that differences
can be defined as positive expressions of God's diversity. A
new naming of the experience of diversity can occur through
sermons, prayers, study and fellowship experiences. Study
groups which explore the work of different theologians in
regard to cultural and racial diversity can be established.
Retreats and spiritual growth experiences can provide
opportunities for participants to explore and express their
own faith traditions and religious journey. Racial
diversity will be seen as a gift from God, and learning
opportunities will be provided which will help people
explore the powers of racism which go against the will of
God.

(3) The life of each local church must reflect the
wisdom of multiple cultural communities, seeking ways of
being the church which are sensitive to a diverse
membership. For instance, by responding to communities
where the authority and wisdom of the elder is respected,
new opportunities for the sharing of this wisdom within the
life of the church will be established, so that elders might
serve as teachers, prayer leaders or in other capacities.
Embracing traditions which understand a close connection
between social critique and Christian faith, the church
community will seek to integrate this concept into the whole
of the church life as it explores the grounding of biblical
faith in biblical justice. The church understood as

community becomes a gift when offered to church cultures which function within an individualistic or privatistic understanding of church involvement. Communities where the ties of family and group loyalty are strong provide a model to the church for enabling those who are lonely and isolated to enter into a community where they can belong. The needs of children are affirmed in communities that are child centered, and the value of this gift can be brought to the multicultural community.

(4) New methods of decision making will take place in a church that embraces a multicultural identity. The identification of common goals within the church will be seen as valid only when decisions occur within diverse community, where all members can come to a consensus about corporate directions for the church community. Decisions made throughout the church which are not made in diversity must be acknowledged as limited in scope.

(5) In exploring its own identity, a local church may make use of the concept of "spiral curriculum," developed by the educator James Banks. The church would make a commitment to understand its own community and other communities by developing a spiral curriculum which explores human relations skills, cultural self-awareness, multicultural awareness and cross-cultural experiences.

(6) Persons need to be encouraged and helped to identify their own religious/spiritual heritage within their

own cultural contexts. This process includes European-Americans who must spend time identifying their own culture specific heritage, so that they no longer define themselves as the unifying culture, to which all other communities must adapt or adjust. In identifying their own socio-religious heritage, persons may learn of their own distinctiveness, which can contribute to the lessening of their defensiveness towards ethnicity.

(7) Issues of racism and the relationship of power to racial issues needs to be a central part of religious education at this point in history. Racism is a theological issue, and reflects human sin and a profound alienation from God.

(8) Models of multicultural/multiethnic community need to be developed, with special help from denominational bodies. Curriculum which is multicultural/multiethnic in philosophy, format, content, writing style, distribution and teaching should be of central importance to denominations. Ethnic-specific curriculum also needs to be developed and distributed on the national level.

(9) Educators in the church (professionals and laypersons) would benefit from the study of educational models of multicultural education. In particular James Banks' "four levels of integration of ethnic content" provides a helpful model for study and action.

(10) There is a critical need for an educational process

within Christian theology and ecclesiology which changes systems of thinking, so that equitable value is given to the diversity of races, cultures and gender differences. The responsibility for change lies not only in the local church, but within all of the religious community.

As the world stands poised on the edge of a new century, our cities cry out, racism persists, and poverty endures. Yet a new hope is being born in the hearts of those who carry a vison of a reconciled and healing humanity. The church has received the invitation to proclaim God's vision and to lead the people forward into a new era of joyful living in the multicultural diversity of God's creation. If the church will hear the call, it can be a transformative agent of hope as we enter the 21st century.

The words of Virgilio Elizondo poetically express the power of hope for a new relationship among humanity:

> We need to nurture this sense of celebration so that gradually we are free not simply to coexist, but to enrich one another; so that we may learn and receive from each other and know what must die in order that we both might live equally and freely. In this new mutuality of self-affirmation without domination of others, I will be full of gratitude for being who I am and for knowing that you are a gift to me. Together we offer and learn from each other. That is the new mutuality--the new interdependence. This is the only way for people to be free--as persons, as nations, as races. We dream that out of our own suffering, others will not have to suffer. Instead together we will begin to be more open as we build a new mutuality and a new humanity that will be the city of God on earth.[9]

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[9] Elizondo, 89.

APPENDIX A

Staff Questionnaire and Responses

A questionnaire was distributed to all of the staff of
the Winter Wonder Land program of Wilshire United Methodist
Church. Seven of the staff responded to the questionnaire.
In the following answers, each respondent is identified by a
lower case letter, "a" through "g."

Staff Questionnaire

Winter Wonder Land

Wilshire United Methodist Church

January 1992

The following questions will be used for a paper and
professional project for a Doctor of Ministry degree at the
School of Theology at Claremont. Your responses would be
very useful in the evaluation of the Winter Wonder Land
school. Thank-you.

1. Please evaluate the curriculum of the program. Comments
on the following areas would be appreciated: multi-cultural
content, group learning (eg. circle time), time allocated to
each subject, amount of material available for teacher use,
team teaching, other).

> a. children liked curriculum, but older ones knew a
> great deal of the material already. I think the mix
> (Korean and Black) was an amazing precursor of the
> recent riots. The middle-class vs. angry black was
> there in miniature--and, I think successfully
> ameliorated by the Christian, loving atmosphere and
> high teacher-student ratio.

b. The curriculum was really wonderful. I especially appreciated how the particular themes of the first weeks carried over through the whole course of the school. The children seemed to really enjoy learning about other cultures and sharing their own cultures and stories. The kids really felt like they were a part of the learning experience. Also the kids and adults learned a lot from the more hands on curriculum- arts, crafts, making video.

c. I thought the curriculum was very diverse and ultimately very beneficial to the children. From the Kindergarten perspective I thought some of the material was, at times, too advanced but we seemed to manage. The multicultural aspect, especially on those days that we learned about a specific culture, seemed very valuable. Anytime children can be exposed to another culture and way of life, no matter how quickly or how much they actually grasp, something good has happened. Time allocation varied, mostly depending on the complexity of the task for the little ones. With the slower learning pace of the little ones we were rarely at a shortage of available material and the team teaching was wonderful at a shortage of available material and the team teaching was wonderful in terms of relief, support, discipline, etc.

d. Multicultural content was well thought out except not much materials on each culture made it difficult to teach. More hands on experience with objects would have been better. Circle time was effective where children felt they were one. Some of lessons were too long for younger children and a few of the lessons needed to be toward child center instead of adult centered. Team teaching didn't go well as I expected; usually it was 1 teacher teaching and the other helping with few suggestions here and there. I felt it wasn't fair they were paid the same.

e. Multicultural content is rich enough to meet the teaching aim. Considering the limited time allowed for the program, time to each subject is appropriate. if possible we need more material for teacher use.

f. Team teaching was terrific. Some children were difficult to control and interrupted the class continuously. One teacher could teach while the other (literally) ran interference. Group sessions were problematic as the wide range of ages of the children made some exercises/games too easy or too difficult to play. The students knew much of what we wanted to tell them. They responded quickly to recycling issues,

homelessness, cultural background and heritage. The curriculum for the afternoon teachers was harder to implement as class size, age of children and time changed due to budget constraints.

g. The multicultural content of the program was diverse and well planned to explore and promote:
(1.) appreciation of the differences in how people look and how people live; (2.) to discover things all people have in common; (3.) introduced linguistics by showing that people speak different languages; (4.) sparked ideas, openness and creativity with arts and crafts from other cultures, as well as interest in their music and dance. Most interesting was the culinary discovery by tasting and preparing some of the foods from other cultures- Korean, ethnic Black Soul food, Chinese and Mexican.

2. Which part of the curriculum do you think was most

successful? Describe how it was successful.

a. The days spent learning about different cultures were the most successful. The kids seemed very open to trying things that were new and different. Especially the food!

b. I think the kids really enjoyed our celebration of Chinese New Year. Every class made something for the parade and it was especially nice to have Jia Lin to help teach us about China and its culture.

c. self/ethnicity.

d. Taking care of environment was successful. Children have been taught and their art work showed their understanding. Studying each culture was fun.

e. The part about multicultural content in the curriculum. Not only being taught, but also the kids practiced what they had learned.

f. Arts and crafts. The objects produced according to Mary Jane's instructions gave the children concrete objects with which to know other cultures, art forms, creativity.

g. My expectation for taking part in the program was a positive one. I felt that the challenge of participating in a learning experience with the different distinct cultural groups was a chance for Wilshire to do some "bridge-building" within the

community by being an example of how meaningful these experiences can be in a well planned environment. We were able to help children 3-12 years old share by experiences the things people have in common from one country to the next as well as the things that are so curiously different, and how this was enhanced by the fact that from studying the earth, and using maps and films we were able to see how by airplane we are all just a few jet hours apart. Children brought lunches. Many saw and shared foods they had never tasted. Not only was food shared, brought from home but we cooked and prepared foods from each others cultures and got a chance to use different cooking utensils, spices and seasonings unique to each culture. Personally I think that the story and the putting together the "stone soup" was one of the best activities.

3. Which part of the curriculum do you think was least successful? Describe how it was not successful.

a. For the kindergartners it was the art/activity projects that lasted more than one day. The body cutouts, paper mache globes—they seemed too complex a concept for the little ones—and on too big a scale.

b. I was not in the classrooms on a regular basis so I did not get to see what worked and didn't work.

c. Environment. I think kids are deluged with that stuff now.

d. (none)

e. The part in the afternoon should be enriched. More games should be played. That will be fun.

f. Tai Chi Chuan. Though it reflects Chinese culture, it requires too much strength, coordination and patience for children.

g. (none)

4. What expectations did you have about taking part in the program? Were these expectations met? Please describe how and how not.

a. What I expected to get was a feel for what teachers go through. I got a glimpse of that and they are terribly underpaid!! I also found a love and

compassion for the stories of each of the children--
something I did not expect and something that was very
welcome. I also expected (name omitted) to be a jerk--
Happy to say he was not even close!

b. I have learned not to have many expectations. I was
charmed by the children. I was excited by their
openness and willingness to make friends with everyone.
I was surprised by how close I felt to everyone. We
were truly a community.

c. Larger enrollment would have meant wider diversity.
I hadn't realized how much I missed being hung upon by
kids. It was my childhood revisited. I was quite sad
to miss the final dinner.

d. Expected many children. Circle time consisted of
wide range of age and therefore it was hard to focus on
a subject everyone was interested.

e. Loving each other and caring for each other, yes.
By letting the kids stay in a loving and caring
community. It is a learning opportunity for me, yes.
Teaching is learning.

f. None. I knew nothing of the program until the
orientation day. I was asked by a friend of a friend
to teach children Tai Chi Chuan.

g. (none)

5. The program had a stated intention of being multi-

cultural in curriculum, staff, students and teaching style.

Please list the ways YOU experienced the school as

"multicultural." Also please indicate the ways in which the

school failed to be multicultural. Please give specific

suggestions for the future.

a. I found my eyes opened more by the teachers talking
about their cultures than anything else. To hear a
story read in Korean and English was wonderful! And to
taste the foods from other countries was great. As far
as the children were concerned, especially the
kindergartners, I learned that, at that age, they are
ALL primarily monocultural. They know so little of
their own culture (that they could explain anyway) that
I don't think they see many differences in each other.

I'm not certain but perhaps our ADULT need for cultural identity and understanding eventually undermined the childrens' natural sense of sameness and equality.

b. Children from many different cultures. Teachers from different cultures. The exchanges between students helping to teach one another was really exciting and encouraging. The curriculum was excellent as it exposed everyone to many different aspects of many cultures--food, music, dance, arts. For the future- more time to meet as teaching team before and during school.

c. Little or no hispanics.

d. Children were and teachers were multicultural. They have played and studied together. I felt the winter school was a good example of this.

e. The sources of the students are multicultural. So are those of teachers. They are the best ways besides well-prepared curriculum.

f. I was reading to Leia and Athena. Athena stopped me asking "why do you have blue eyes? Why is your face so narrow? Why is your nose sharp as a pencil?" These are not questions I ever had to answer before. This prompted a discussion of heritage, sex differences and skin color. The school succeeded in being multicultural, reinforcing positive images of dominant and minority cultures with stories, drama, field trips, and special heritage day (complete with food).

6. The school was a part of a church and advertised as "a multicultural experience for educational enrichment and friendship in a Christian setting." How do you think this affected the curriculum and the way the school operated. What differences or improvements would you recommend?

a. I think the church/Christian setting had an overall good impact on the children--not too dogmatic. Perhaps the one thing that was missing from the curriculum on a multicultural level was the discussion of other religions. Perhaps children should learn about differences in skin color, food, language AND religious/moral beliefs to be truly multicultural. I know that is much to ask of any church! But I think you have it within your reach to add that to the

curriculum and I think the children would be very receptive. You would not have to lose the Christian setting at all either.

b. It helped us to be more intentional about building a loving caring community.

c. Ritual, prayers and singing are very grounding for the children.

d. I wish we could have had short trips to different cultural settings. Teachers were experienced, but they need a better direction and guide to daily lessons.

e. The theme of the school is different from the ordinary school. Thus the curriculum is different too. To realize the theme, we mainly tried to enrich the kids spiritual life.

f. Prayer and thanksgiving were daily activities.

g. Wilshire is a microcosm. A melting pot of cultures. This type of curriculum would be expected from a church as Wilshire is advertised. It is long overdue as a community leadership. It is timely and should continue to grow and improve. More family gatherings. Stress total family interaction by planned social activities, workshops, seminars or support groups.

7. Please add any other comments.

a. Nothing was mentioned in this questionnaire about the impact this program had on families and parents. What a God-send it must have been for some. You recognized a need and addressed it and for that you should be applauded. I also think the approach of the school--making it different from the regular classroom was the biggest ingredient to its success.

b. (none)

c. 5th-6th grade curriculum included reports from Multi-national Monitor; Wilfrido, the LAUSD issued story of an El Salvadoran refugee boy. A rap song we got together was also quite popular.

d. Maybe instead of having 2 teachers for each grade, one teacher would teach the same subject to the entire school. Like junior high. Another teacher would rotate with their class in helping out. This would help teacher to focus on 1 subject and he/she would

gather all the materials for that lesson. He/she would be paid more. Only those teachers should have meetings to make their daily or weekly curriculum, so that it has some goal. I felt most of the classes were spending too much time on art lessons. Art lessons were fun, it's just that every day it was art lesson on some subject. Therefore if a child has 3 rotation seeing 3 different teachers with 3 different subjects it will be much focused and well balanced.

e. Orientation should include examples of successful disciplinary action--possibly role playing; or acting of scripted scenes. The school was a good experience for us all.

f. (none)

g. (none)

APPENDIX B

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APPENDIX C

Winter Wonder Land Rap Song
created by Glenn Hopkins and students
January, 1991

We want to tell a story and we think its grand
the place where we go is the Winter "Wonder" Land.

You get there in the morning, make a circle on the floor
tell stories and sing songs, but wait, there's more.

The trees, the coyotes, and the butterflies,
the whales and the teachers won't tell you lies.

If you're bad, look out. They'll put it to ya!
(Sit you in a chair while they sing Hallelujah).

We study the environment of the whole earth.
People and animals have sacred worth.

The plants too...(don't you understand?)
cause God's got the whole world in his hand.

Pollution and war are not his makin'.
It's our job to fix, so we better get shakin'.
                         (children dance)

Lunch time comes, so we wash and say grace...
to thank the Lord that we have such a nice place.

'Cause we're not homeless and we're not blind.
We're strong enough to fix the trouble we find.

No, we're not homeless and we're not blind.
We're strong enough to fix the trouble we find.

No, don't throw out that newspaper, please!
Recycle it, and save a couple trees!

Write a letter! Stop the smog!
Get smart, get tough. Don't be an energy hog!
                         (children dance)

In the afternoon you don't need your Momma.
'cause you can do sports or crafts or drama.

Trips to the library or to the museum.
Unhappy kids? You hardly ever see 'em.

Well, nobody's perfect. Sometimes we're noisy.
So we're sorry, okay? We're just girlsies and boysies.

So the songs get sung, and the projects get scissored,
and we play dwarf or giant or wizard.

And we play and we pray. But before this song ends.
The best thing we have here is all of our friends.
     (children high-five, hug, and clap hands up to three)

So if anybody asks...if anybody sees us,
what brings us together is the love of Jesus!

Cause he never cared if you were young or old
tired or sick or shivering cold.

He loved everybody, that's where it's at!
Whatever color, skinny or fat!

So we'll say it again and we'll say it loud.
Your future is us, and we'll make you proud.
                         (children dance)

So we'll say it again and we'll say it loud.
Your future is us, and we'll make you proud.[1]

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[1] Used with permission.

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